

UNDERSTANDING THE ROLE OF THE ETHIOPIAN FULL GOSPEL BELIEVERS' CHURCH  
IN GLOBAL CHRISTIANITY AND ITS CONTRIBUTION TO WORLD EVANGLIZATION

A THESIS-PROJECT  
SUBMITTED TO THE FACULTY OF  
GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE DEGREE  
DOCTOR OF MINISTRY

BY

MARKOS T. HAYAMO

MAY 2020

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To Ayelech, my beloved wife and co-worker in the kingdom of God,  
and to our sons Ephraim, Minase, and Amen

Jesus Christ is the same yesterday, and today, and forever.

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## ACKNOWLEDGMENTS

First of all my praises and thanks go to my Lord who has chosen me to be a part of heavenly kingdom and minster to his holy family. Regardless of financial and related challenges, to be a student of Gordon-Conwell Theological Seminary is a big privilege. Miraculously the Lord used Dr. Arto Hammalial and Professor Peter Kuzmic to connect me with Bridget Erickson, the assistant director of the doctor of ministry program. My appreciation goes to these people.

I spent remarkable times with my professors and fellow-students during our three-year cohort. Dr. Todd Johnson, who always has words of encouragement and is a man of prayer, has truly impacted me a lot. Dr. Richard Haney, my first reader, a man of love and open heart, also shared with me his love and concern. Thank you, and may the Lord bless you and all your belongings!

My Ethiopian brothers and sisters who are currently living in the United States shared their sincere love and concern during my class times. I love you all, and may the Lord bless you abundantly. Pastor Tedele and Brother Dagimawi's family have done a lot. God bless you too. Unless Tsion, Abrham her husband and Genet Tesfaye would have not paid the final fee, it would not be possible to defend my thesis at the right time. God bless you all.

My family has been supporting me always to see a best performance. When I did my first degree, Ayelech patiently waited for me for four and a half years to get married, and when I did my master's degree in Nairobi she was the only person to take care of our family for three years. May the Lord bless my wife and my sons!

## ABBREVIATIONS

EECMY	Evangelical Church of Mekane Yesus
EFGBC	Ethiopian Full Gospel Believers Church
EHBC	Ethiopian Hiwot Berhan Church
EKHC	Ethiopian Kale Hiwot Church
EOTC	Ethiopian Orthodox Tewhid Church
EMKC	Ethiopian Meserete Kirstos Church

## GLOSSARY

Kale Hiwot	the Word of Life
Hiwot Berhan	the Light of Life
Mekane Eyesus	the Dwelling of Jesus
Meserete Kirstos	the Foundation of Christ
Tewahid	incarnated

## ABSTRACT

For centuries, Ethiopia, a Christian nation and home for EFGBC, has been only a receiver instead of sending missionaries abroad. This is true even though there has been a shift of Christianity in the world from north to south, where Ethiopia can contribute much toward evangelism. This research investigates the reason.

The researcher designed descriptive character under qualitative, quantitative and focus group approach. He concluded that EFGBC has the potential to be involved in world evangelism despite financial challenges, unskilled leadership, limited global relationships, and weak organization. If the church works with the global family, both sides will benefit.

## CHAPTER ONE

### THE PROBLEM AND ITS SETTING

#### **Introduction**

Today we are living in a world which is full of dreams and struggles in order to actualize and satisfy the needs and wants of individuals as well as collectives. There are indications that some people are struggling to solve their problems by themselves. However, there are also individuals and concerned collectives in different global locations working to create global connections in order to make the hope of present and future generations bright. In the same manner, politicians, scientists, religious leaders, artists, athletes and others are trying to contribute their part in order to help our planet be a better dwelling place for human beings.

Unfortunately, our world is suffering in at least three areas. First and most broadly, many people in the world are living in great need of the message of salvation, and without enjoying the blessings which accompany the kingdom of God that dwells among us. Secondly, our world is suffering as the result of the negative effects of natural and man-made disasters, such as droughts, famines, earthquakes, wars, diseases, and displacements that have caused the wandering of people from one place to another place. Thirdly, our world is unstable in most areas because of a lack of well-equipped leadership. This indicates that there is a lot to be done in the areas of global mission, global development and global leadership. Thus, it will be timely and urgent to look how the church can fill these visible global gaps.

According to Todd Johnson and Cindy M. Wu, the primary responsibility to rescue the abandoned human being is laid up on “our Global Family,” which represents the church of

Christ in global context.<sup>1</sup> Their investigation confirms that among the more than 7.0 billion people of the world population, who have 13,000 cultures, at least four thousand cultures have not yet been reached with the Christian gospel. Their thorough research reveals, “The unanswered question for Christians, from both the North and South, is how well we will work, minister, and grow together as a family in the context of this astonishing diversity.”<sup>2</sup> That motivated this researcher to focus on the subject of what the church in Ethiopia, in particular the Ethiopian Full Gospel Believers’ Church, is doing in terms of world evangelization, as a part of “our Global Family”.

Surveys confirm the movement in Christianity being dramatically experienced has resulted in changes in size and percentage within the past 115-year period.<sup>3</sup> There are global shifts from North to South. These shifts can be classified in three major categories: world population shift, world Christian population shift and World evangelization shift. These shifts have direct implications that should alert and motivate the EFGBC to focus on more global ministry.

### **Christian Global Population Shift**

According to the *Atlas of Global Christianity*, there were tremendous changes in the world between 1910 and 2010. For instance, the largest population in the year 1910 was dwelling in the British Empire, but 100 years later, the largest number in the year 2010 shifted

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1. Todd Johnson and Cindy M. Wu, *Our Global Families* (Grand Rapids, MI: Baker Academic, 2006), 14-15.

2. Johnson and Wu, *Our Global Family*, 15.

3. Todd M. Johnson and Kenneth Ross, eds., *Atlas of Global Christianity* (Edinburgh: Edinburgh University Press, 2009), 9.

to China with the total population number now approaching 1.5 billion. Based on the UN Regional divisions, in terms of Africa, the largest population living in 1910 was in Eastern Africa with a population of 33,030,000; but in the same region the population rose to 332,107,000 in 2010. When it comes to the Christian population, in the year 1910, the total number was about 5,266,000, which is 15.9% of the population in the Eastern Africa Region, and in 2010 the Christian population was estimated to be around 214,812,000, which is about 64.7% of the total population<sup>4</sup>. The same source tells us that Ethiopia has been leading with the largest population of Christians 3,431,000 in 1910 and 52,477,000 in 2010<sup>5</sup>. The same source indicates that in the year 2050 the Christian population of Ethiopia will have reached 112,046,000, making the country one of the ten leading Christian countries in the world by population.<sup>6</sup>

Another source claims that the Eastern Africa population has tripled since 1960, and now is nearly 395 million, 65.9% of whom will be Christians in 2025 (up from 47.7% in 1970).<sup>7</sup> Ethiopia is the largest country in the region with nearly 100 million people, most of whom are Orthodox (39%) or Muslim (34%). The promising point here is that Eastern Africa has had a substantial Christian population since at least the fourth century, and looking to the future it is likely to remain so. Thus the region is likely expected to grow from 65.9% Christian in 2015 to nearly 70% Christian by 2050, due to Christian births in already-Christian countries.

In spite of such a tremendous change of growth, the Eastern Africa countries are still now not broadly involved as Great Commission Christians. However Global Pentecostalism is a

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4. Johnson and Ross, *Atlas of Global Christianity*, 9

5. Johnson and Ross, *Atlas of Global Christianity*, 115

6. Johnson and Ross, *Atlas of Global Christianity*, 105

7. [www.worldpopulationreview.com/countries/ethiopia-population](http://www.worldpopulationreview.com/countries/ethiopia-population)

twentieth -century phenomenon that might represent the largest global shift in the religious landscape in the last 40 years. They are much more involved in social and missions work globally and have become fruitful. The Ethiopian Full Gospel Believers' Church is located in the Eastern Region of Africa, where the Christian population has grown significantly. The EFGBC considers herself to be an indigenous Pentecostal church. However, there is a dynamic challenge regarding her role in global evangelization.<sup>8</sup> This reality is not only challenging, but also functions as an opportunity to see the broad field for evangelism across the world.

The potential exists that Eastern African nations, particularly Ethiopia, can play a tremendous role in terms of global Christianity and world evangelization. Thus, it is very important to know what the Ethiopian Full Gospel Believers' Church is doing to be a major partner with the global family.

Unfortunately, many African churches are not actively involved in cross-cultural evangelism whether in a cross-African context or beyond. The connection, contribution, and the outcomes of African Christianity and development are poorly organized. Another important point that helps to focus on the role of EFGBC is the impact of the Pentecostal churches, which do tend to be dynamically involved and broadly participate in global evangelism.

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8. Johnson and Ross, *Atlas of Global Christianity*, 291.

## **Background of the Problem**

Ethiopia is a country located in the Horn of Africa, sharing boundaries with Eritrea, Djibouti, Somalia, Kenya, South Sudan and Sudan. According to the World Atlas report, Ethiopia has a land area of 1,000,000 km<sup>2</sup>, water area of 104,300 km<sup>2</sup>, and total area of 1,104,300 km<sup>2</sup>. Currently the population of Ethiopia is 102,374,044.<sup>9</sup> Another source as of Monday, June 18, 2018, based on the latest United Nations estimates, claims that the current population of Ethiopia is about 107 million.<sup>10</sup> It is the only African country that has not been colonized by foreign kingdoms, despite the Italian invasions in 1895, and 1934-1939. However, on the other hand it should be noted that the country suffered severely because of wars from some other countries like Turkey and Sudan.

## **Religious Background**

According to Mikre, Ethiopians have been worshipping one God since the reign of King Solomon in Israel and Queen Sheba of Ethiopia (1000 B.C.).<sup>11</sup> The historical evidence comes primarily from the book of Kings (1Kings 10:1-13; 2 Chronicles 9:1-12), and secondly from the Ethiopian written documents like "*Kibre Negest*".<sup>12</sup> Such relationships meant Ethiopia can be considered to have been ruled by King Solomon's dynasty since the time of Manlike I, and until

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9. All maps, graphics, flags, photos and original descriptions © 2018 worldatlas.com.

10. Ethiopia Population accessed January 18, 2020, [worldpopulationreview.com/countries/ethiopia-population](http://worldpopulationreview.com/countries/ethiopia-population).

11. Gerima, *The History of Ethiopian Orthodox Church from the Birth of Christ to 2008*, Addis Ababa:- 2008), 24-29

12. Saheed A. Adcejumobi, *The History of Ethiopia*, London: Greenwood Press, 2007), 17. (Kibre Negest is the written document of Kings in Abyssinia/Ethiopian.)

King Haile Selassie I. Thus, the Ethiopian kingdoms have proudly been claiming that their kingship hierarchy is directly connected to the Judaic dynasty. After many centuries, such connection and pride had its influence over the Ethiopian Orthodox Church in terms of ritual and traditional practices, which is thought to be seriously synchronized and has affected the way of worshipping.

Regarding the date of Christianity in Ethiopia, the Ethiopian Orthodox *Tewahedo* Church claims that the conversion of the Ethiopian Eunuch (Acts 8:26-40) is a historical marker that makes Ethiopia one of the first Christian nations. The Church strongly believes that even on the day of Pentecost, Ethiopians might have had the opportunity to share the blessings of being in the first part of the history of church's foundation. However, we have no solid documented evidence to support such claim. Many of the world church historians, and the Ethiopian history records, agree that Ethiopia became one of the first Christian nations, adopting Christianity as the state religion since 326 A.D, during the reign of two brothers, Abrha and Atsbyha.

Baur states that Ethiopian Christianity is hardly understandable without its roots, albeit legendary, in the Old Testament. He claims that the Ethiopian tradition, still embodied in the constitution of the late Emperor Haile Selassie I, holds Ethiopian kingship and priesthood to be the legitimate successor of the Solomonic dynasty and Aaronic priesthood. It is directly traced to Queen Makeda of Aksum, and that has a historically sound foundation. Historical records mention that she was known as the Queen of Sheba, crossed the Red Sea from southern Arabia, and established a strong kingdom in Axum. Baur states that, like any Asian and Middle Eastern nations, the Axumite kingdom had its worship practice based on a divine triad, which are identified as the god moon, the goddess sun, and the morning star. Baur precisely

summarizes that “this Sheban religious heritage may well be echoed in the great veneration of the Holy Trinity and the priestly kingship of Christian Ethiopia.”<sup>13</sup>

Yohanes Sandved, from his point of view, attributes the inception of Ethiopian Christianity to the Ethiopian Eunuch (Acts 8:26-40). His argument mainly assumed that the then Ethiopia covered the southern part of Egypt. However, his argument does not deny that today’s Ethiopia is different from the Ethiopia of Acts. Interestingly, he strengthens his explanation quoting from the records of Eusebius, who emphasized that the Ethiopian eunuch who came from the far- land was one of the first converts who heard the Good News from Philip. However, there is no hint from the authentic records to confirm the outcomes of the ministry to the eunuch. The historical records indicate that the Ethiopian kings had been pagan idol worshipers until the fourth century.<sup>14</sup>

Regarding the inception of Ethiopian Christianity, Baur also bases his argument on Ethiopian tradition and mentions that there are three steps. He briefly states, “Philip’s Eunuch brought the faith, Frumenties the priesthood and the Nine Saints monastic life.”<sup>15</sup> The first step is the conversion of the eunuch who was baptized by Phillip the evangelist. The second step is related to Abuna Salama Frumentius, who was captured by the soldiers and brought to the court of Axum, started teaching the gospel of salvation and became the first bishop, being ordained by Athanasius. The third phase is directly related to the coming of Nine Saints who have contributed a major role in the history of the Ethiopian Orthodox *Tewahedo* Church.

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13. John Baur, *2000 years of Christianity in Africana: An African Church History* (Nairobi: Pauline Publishers, 2000), 35.

14. Yohanes Sandved, *The Early Church History* (Addis Ababa: Mekane Yesus Literature Department, 1991), 86-89.

15. Baur, *2000 Years*, 35.

These all confirm to us that the Ethiopian Orthodox *Tewahedo* Church (EOTC) has been in this nation for more than sixteen centuries. Although, the instruments God used to evangelize this nation came from a Greco-Roman background, Ethiopian Christianity has retained its unique worshipping experiences adopted from Judaism. There are at least three reasons that scholars mention as to why it happened like that. The first one is directly related to the nation's strong bondage to the Old Testament Scriptures, particularly the Pentateuch. The second impact has come from the Queen Judith who was a ruler of the land Abyssinia. She was a strong advocate of Judaism, claiming her strong ties to a Jewish family, and consequently she kept the church from abolishing Christian practices which had healthy relationships to the church tradition. The third characteristic of the EOTC is her unique worship style which had been authored and shaped by Ethiopian church music. St. Jared is credited with inventing the sacred music of the EOTC. According to the Ethiopian church tradition, Jared had been taken into the heavenly realm and had been inspired, learning inexpressible music from three doves. He classified the songs as daily, weekly, periodically, annually, and occasionally.

From those days until now the Ethiopian Orthodox *Tewahedo* Church uses the songs and style of worship orchestrated by Jared, instead of favoring the modern music styles. The church's music impacted even the secular music in Ethiopia. Consequently, the secular music became subject to this kind of rule, and there is a "Yared Music School" under Addis Ababa University. Such uniqueness has its negative aspects and impacts, in terms of limiting evangelism in order to protect and preserve her identity. In other words, the church has been closed to building her own approach toward global evangelism.

Yet Ethiopian Christianity has its different practices compared to the Greco-Roman world practices, such as clean and unclean animals to eat and other related issues. Jeffers mentioned that Jewish people are categorized with those who do not eat pork, as they have been ordered to abstain from such unclean animals.<sup>16</sup> The same is true with the Ethiopian Christians who are part of the Ethiopian Orthodox Church. Many associate this kind of practice in Ethiopia with their belief in the one God of the Old Testament.

On the other hand, Ethiopia and Ethiopians are part of the churches of Africa. "Ethiopia, a country that was never colonized, took the lead in becoming an icon of African religious innovation."<sup>17</sup> The early result of the attempts to "Africanize" Christianity in terms of leadership was the rise of the Ethiopianist, or nationalist, churches as they were called in South Africa and Western Africa, respectively. But, if examined by the blueprint that the Lord designed in Acts 1:8, that does not mean the Ethiopian church has fulfilled her mission by evangelizing Africans. The church's role is more inclined toward national freedom than becoming a western colony.

Ethiopia played a more significance role in the political arena than in evangelization, because of the Orthodox Church's strong bondage to the state for a long time. Lately, the tremendous growth of Evangelical Christians, which were said to constitute less than 1% of the Ethiopian population in the early 1960s, but now are numbered in the millions(18%). Its growth and expansion resulted mainly from indigenous efforts. This growth is linked to the rise of a

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16. James S. Jeffers, *Greco-Roman World of the New Testament Era: Exploring the Background of Early Christianity* (Downers Grove, IL: IVP Academic, 1999), 41.

17. Kenneth R. Ross, J. Kwabena Asamoah-Gyadu, and Todd M. Johnson, *Christianity in Sub-Saharan Africa* (Edinburgh: Edinburgh University, 2017), 25-27.

radical Pentecostal movement in the 1960s.<sup>18</sup> This confirms that the Ethiopian Full Gospel Believers' Church has been playing a tremendous role, contributing her part as a remarkable agent of Christ. So why not beyond Ethiopia is the question!

Consequently, the evangelical churches of Ethiopia, including the EFGBC, have been lacking the broad vision and plan that would lead them toward involvement in the global mission of God.

### **Evangelicals in Ethiopia**

Regarding the background and the initial role of evangelical Christianity in Ethiopia, we do not have much documentation except some brief evidence. Gobat, the noted missionary to Ethiopia, is considered as one of the first missionaries because of his efforts to evangelize Ethiopians. He served in Ethiopia from 1830 to 1836 and died in Jerusalem on 11 May 1879.<sup>19</sup> In 1876, the misnomer of "Galla" (the real name being Oromo) dominated the Evangelical vision, which focused on reaching the non-Christian Oromo tribes and later became the cradle of the Evangelical Church of *Mekane Yesus*.<sup>20</sup>

According to Haustein, the beginning of the modern Lutheran church in the Horn of Africa dates back to the mid-19<sup>th</sup> century. The Hermansburg Mission had tried to reach Oromo tribes in the southeastern part of Ethiopia in 1854 and 1858 but was unsuccessful. Following that attempt, missionaries from the Swedish Evangelical Mission arrived at the Red Sea port of Massawa with a similar purpose and goal. Failing in the same manner, they remained in Eritrea

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18. Ross, *Christianity in sub-Saharan*, 25-27.

19. Gustav Aren, *Evangelical Pioneers in Ethiopia* (Stockholm: Offsetbetr, 1978), 9.

20. Aren, *Evangelical Pioneers*, 211.

and were able to find some slaves, like Onasums, who translated the Bible into Oromo. After the region had been incorporated into the Ethiopian empire, God used him as an instrument to evangelize his own people in Welega.

In the second decade of the twentieth century, the work of the American United Presbyterian Mission in Ethiopia began in 1919 with the missionary Dr. Thomas Lambe. Primarily he focused on holistic ministry and founded a medical clinic. In the meantime, he planted a mission station in Western Ethiopia, and from 1922 built up a hospital in Addis Ababa. Even though the Emperor was interested in the clinics and hospital building, there were restrictions regarding evangelizing the people whose background is the Orthodox Church. Consequently, Lambe was advised to preach the gospel to those who were living without religion (southern and south west regions). That led to the SIM mission efforts in Ethiopia, which began in 1927, being diverted to the southern regions of *Hadya*, *Wolyta*, and *Sidama*, where nine missions' stations were established in the following years, respectively.

Working together for specific times, the foreign missionaries who established evangelical churches in Ethiopia faced some theological challenges. That caused the establishment of different Ethiopian Evangelical churches, which are still active in the country. Because of some theological differences, the Presbyterians formed the Evangelical Bethel Church in 1947, the Lutherans came together in the Evangelical Church Mekane Yesus in 1959, and in 1974 the Kale Hiwot Church was founded by the SIM affiliated churches. Recently, the Evangelical *Bethel* Church joined the ECMY.<sup>21</sup>

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21. Jörg Haustein, *Writing Religious History: The Historiography of Ethiopian Pentecostalism* (Wiesbaden: Harrassowitz Verlag, 2011), 10-11.

The first Mennonite mission arrived in Ethiopia in 1945 and began operating a hospital in Nazareth, which is far (about 88 km) from Addis Ababa. At the beginning they were allowed only to work on development projects. But the Mennonites gradually extended their work, opening schools, clinics and other development work into the open areas of Harar and Addis Ababa. After conducting mission work in this manner, they baptized the first converts in 1951. Finally, the *Meserete Kristos* Church (MKC) was established in a longer process from 1959-65.<sup>22</sup> In all these examples Ethiopian evangelical churches have only been receivers instead of also being senders!

### **Pentecostal Churches in Ethiopia**

The origin of Pentecostalism in Ethiopia has some connections to the Finnish Church, which recently, in 1978, changed her name to Genet Church, and to the Swedish Philadelphia Church Mission, known in 1978 as 'Hiwot Berhan Church (HBC). According to Senbato Bashe, the president of *Hiwot Behan* Church, the church has about 4.5 million members, 45000 local churches, 1200 new outreaches, 4000 church planters, and 12 missionaries in South Sudan.

These are the Pentecostal mission initiatives that entered Ethiopia in the 1950s. Before the emergence of the above two churches, the Ethiopian Evangelical Church *Mekane Yesus* (EECMY), *Kale Heywot* Church (KHC) and the *Meserete Kristos* Church (MKC) were already well established in Ethiopia.

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22. Haustein, *Writing Religious History*, 13.

According to Haustein, Ethiopian Pentecostalism has many contexts, histories, and voices. It mainly appeared in the 1950s and 1960s during the reign of Emperor Haile Selassie I.<sup>23</sup>

According to Alemu, Ethiopian Pentecostalism has more connections to the missions who came from Sweden.<sup>24</sup> In the year 1951, Sanfrid Mattsson, who was a member of Scripture Publishers to Every Creature Mission, and his wife Anna Liisa Mattsson came to Ethiopia as missionaries. Their visit to Ethiopia had God's guidance, revealed to the couple in a supernatural way during a visit in London with the exiled king Haile Selassie I, when they believed that God said that he would return back to his country within a short time. When they approached the king, they communicated to him two messages: his return is real and he should promise to give them permission to preach the gospel to the people of Ethiopia. When the king returned back he didn't forget his promise, and gave them a piece of land to establish a mission station within 37 km of Addis Ababa. Even earlier, three ladies who were members of the Assemblies of God Church USA stayed in Ethiopia teaching about their Pentecostal experiences, but finally left the country as a result of the Italian invasion. Even though they had a sound doctrinal foundation about Pentecostalism, the Finnish missionaries were limited in exercising Pentecostal practices, until a Kenyan preacher came to Hawassa for the first time, preached on Pentecostalism and prayed people would receive the baptism of the Holy Spirit.<sup>25</sup> Records confirm that some people spoke in tongues for the first time in Hawassa Hiwot Berhan local churches, which became a center for Pentecostal revival for many years. Getu Ayalew, the

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23. Haustein, *Writing Religious History*, 11.

24. Alemu Asefa, *The Unceasing Fire: The Charismatic Movement in Ethiopia and My personal Experiences*, Addis Ababa: Etafzer, 2016), 356-58.

25. Tesfahun Hatya, *The History of Hiwot Berhan Church, 40<sup>th</sup> Anniversary* (Awasa: 1996), 16.

senior pastor of *Hawasa Hiwot Berhan* Church, confirmed to this researcher on September 9, 2019 that the first people who spoke in new tongues were two: Philpos Kemere, who became one of the first elders of EFGBC, spoke in Swedish for the first time, and the daughter of a Swedish missionary spoke in English for the first time. Unfortunately, even after more than fifty years, the Pentecostals, to whom the Ethiopian Full Gospel Believers' Church belongs, have been limited to being busy only with inward business and haven't been involved in global missions effectively.

### **Ethiopian Full Gospel Believers' Church**

The Ethiopian Full Gospel Believers' Church is the largest classical Pentecostal church and was founded by the university and college students' movement in the mid-1960s. As a result, this church is identified as the first indigenous Pentecostal Church in the history of Ethiopian Christianity.

According to Alemu, there was spiritual awakening and revival in the 1960s among the college and university students in different parts of Ethiopia, particularly in the eastern Harar, among the teachers at the Training Institution in Nazareth. The core group that resulted in the establishment of the FGBC in Ethiopia was the Addis Ababa University Christian Fellowship Chapel, where the first revival meeting took place among the students who came from different parts of the country.<sup>26</sup> The Ethiopian Full Gospel Believers' Church celebrated its 50<sup>th</sup> Jubilee in

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26. Alemu, *Altefa Yale Esat*, 153.

May 2017 based on the establishment of the church, which had been established officially during the first public conference conducted in the summer of 1966.<sup>27</sup>

Currently, EFGBC is organized into 35 regions, and, under these regional offices, there are 2,605 local churches, and more than 8,000 daughter churches with more than 5 million members. According to the magazine that was published during the 50<sup>th</sup> anniversary celebration of the Ethiopian Full Gospel Believers' Church, the EFGBC has been worshiping and serving God actively and vibrantly for the last 50 years in Ethiopia. By this time, in 2019, the church has a national office in Addis Ababa.

As the first indigenous church in Ethiopia, the EFGBC has contributed much to Ethiopian Christianity, particularly worship songs for today's evangelical churches. When the western missionaries came to Ethiopia, they tried to reach out and shape Ethiopian converts in their religious practices and styles, which were foreign to the Ethiopian culture. That resulted in worship styles that were strange to the Ethiopian new converts, for it required learning a foreign lifestyle, particularly in terms of singing and praying. We Ethiopians have our own music styles and rhythm that makes us worship from our heart emotions and even spirit. Consequently, this kind of new worship style contributed to winning many young people and attracting them to the kingdom of God. Dominantly, it was the Ethiopian Full Gospel Believers' Church that contributed the first Ethiopian worship music style in the 1960s.

In addition to the above, there are some interesting and inspiring testimonies and Records delivered by those who were eye-witnesses and were interviewed.<sup>28</sup> In the earliest times, all members had been known for their evangelistic heart and sharing the good news to

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27. EFGBC, The 50th Jubilee anniversary of Ethiopian Full Gospel Believers' Church, Addis Ababa, 2017), 4-9.

the lost. They adopted such experiences as a habit, vowing that they had to share the gospel to at least one person per day. Besides, when schools closed for the vacation, students moved from one place to another place, and they used such opportunities to share the gospel and win at least one or two people. Then, as a result, a new church would be planted in that area. Such vision and dedication to fulfill the Great Commission of the Lord made the church grow rapidly and multiply in the whole country within a few years.

### Vision

The church has designed her vision and mission following the footsteps of Acts 1:8, and its vision is, “To see Holy Spirit-empowered local churches planted by the Holy Spirit-filled believers that can deliver holistic ministry in Ethiopia and beyond”. Acts 1:8 is used as a reference for the above statement.

Basically the church has a domestically and globally scoped mission, stated as, “To preach the Gospel of Jesus Christ by the power of the Holy Spirit to the unreached people of Ethiopia and beyond, plant local churches make all believers Disciples of Christ; equip believers and ministers for holistic ministry.”<sup>29</sup> The denomination has one goal. This goal is sufficient enough to achieve the vision and mission and all the objectives, strategies, and activities are designed to fulfill this one goal. Here is the goal: increase the number of saved Spirit-filled people and disciple them within Ethiopia and abroad. Obviously, the church has been effectively evangelizing inside Ethiopia, but still not yet abroad.

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28. EFGBC, The 50<sup>th</sup> Jubilee anniversary, 2-9.

29. EFGBC, Ethiopian *Full Gospel Believers' Church Bylaw*, (Addis Ababa, 2019), 12.

The historical survey shows that there are incredible works that have been done throughout these fifty years of the existence of this one church, with the major one being that the church has, through the grace of God, conducted wide-ranging evangelism. Since the church's inception, by a few members who were mainly students, in 1966, until this time, the church has reached out to the all geographical regions of the country. Reports show that there is no regional state or district where the Full Gospel Church is not found. Such success has not been realized easily. It was tough to spread the gospel throughout the country, especially with the political and religious traditions of Ethiopia.

For centuries Ethiopian politics was intermarried with the Ethiopian Orthodox Tewahedo Church to which the kings belonged for a long period of time. The church had been dedicating and anointing the kings until the last king, Emperor Haile Selassie I, who was overthrown by the military junta in 1974. On the other hand, the EFGBC had been suffering for a long period of time under Emperor Haile Selassie I, and the communist government regimes.

In the early 1970s, the members of this church appeared in the court of the king in his palace to explain and defend their faith in Christ, before the government officials who were in Ministerial and General Levels. In the year 1972, instead of solving their problem, the Emperor let the young believers alone, and finally many of them were sent to jail. The main accusation against the believers was their strong faith and commitment to evangelize others. That was the first serious persecution against the EFGBC, since her establishment in the year 1966.

During the regime of the communist government, whose leaders were all from the military sector, the church suffered severely, and many of her members were jailed for years. The communist ideology by its nature is atheist, which fights against belief in God.

Consequently, it was hard to share the good news with those who were under this bondage of the devil. But there was a dynamic evangelism underground, communicating strategically using one-on-one evangelism method.

The taste of Christianity during the communist era had its sweet and sour feelings and outcomes. The positive side was that it was easy to make real disciples of the Lord Jesus among those who came to faith in such a challenging time. On the other hand, it seems that this time was the darkest era in the history of Ethiopian evangelical churches.

Consequently, many people were persecuted, tortured, imprisoned for many years and others were scattered though out the world. However, the persecution couldn't stop the power of the gospel, and it continued winning hundreds and thousands to the kingdom of God. Since the fall of the atheist government the church has flourished. Now the EFGBC is doing the work of mission within the culture and cross culturally in a better way.

#### Current Reality

Nowadays, there is evidence of the Church's tremendous work in the area of evangelistic ministry. The table below shows us the outcome of three years of domestic missionaries' efforts. Currently there are 160 missionaries who are supervised under the Head Office. But there are many missionaries and evangelists who are supported by different Local churches. Thus this report does not include those all the evangelists who are supported by different Local churches.

Table 1. Results of Mission Efforts

Year	Heard the Gospel	Saved	Baptized	Churches Planted
2015	26,934	2002	1226	285
2016	51,544	5210	2760	394
2017	86,637	6804	5261	481

As we can see from the figure, within three years, 165,115 people heard the gospel, 14,016 were saved, and 1160 small Home Churches/Daughter churches were planted. The ratio of those saved to the number of churches planted is 12:1 (meaning on average we find at least 12 new believers in one home church). Another document shows that between 145 and 160 local churches are added to the membership of the Ethiopia Full Gospel Believers' Church annually.<sup>30</sup>

### Model Denominations

The Ethiopian *Kale Hiwot* Church is one of the earliest Evangelical Churches in Ethiopia and is approaching a celebration of a century of ministry in ten more years. The highlights regarding this church have been given during the discussion on the background of the Ethiopian evangelical Churches. The EKC is not only growing in domestic ministry, but also vividly stretching out in global evangelism and church planting. According to Tesfaye Abadula, the coordinator of Kale Hiwot Church Global Mission department, the church has launched her first missionary band abroad in the year 1998, sending three missionary families to India. That was

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30. Nigusu Woldu, AVC, Missionaries Annual Reports 2015, 2016 and 2017, Which are found in the head office of EFGBC.

only for three months and was a short-term ministry led by Dr. Howard Bryant who was born of an American missionary family to Ethiopia, and spent his lifetime being a missionary to Ethiopia. The outcome of that mission trip was inspiring, with 690 people won to Christ our Lord. Then, after a while, two missionary families were sent to teach in theological school in India, and they were effective.

The next short-term outreach was planned to be a six-month mission's trip to Pakistan, with eight people, among whom were two lady missionaries. That was also very effective, and the missionaries returned back with enormous fruit. Based on such experiences, there was a need to do some deep assessments for a long-term mission trip to last five years. Following a successful assessment, three families have been sent for seven years of ministry. These missionaries served effectively, having a visa from the Pakistani government. Pakistan is a Muslim nation, but fortunately had a favorable attitude toward Ethiopia, because of the historical records, which reminded them that Ethiopia hosted Mohamed when he was persecuted by his own people. The Pakistan missionaries' team was affiliated with the Indian Christian fellowship and SIM. The connection was made through the East African Sending Office.

The Ethiopian *Kale Hiwot* Church sent four missionaries (two families) to Bangladesh in 2014, where they served for four years, and now they have returned for four months' vacation. In addition to the above, the church sent one family to China, two families to Chad in the same year, and a third family was sent to Chad in 2016. The Chad missionaries adopted Chadian Arabic and are working with Africa Inland Mission. Before that two missionaries were sent to Kenya in 2013, others to Khartoum, Sudan in 2014 (using the platform of a hair salon), two

families to Zambia from 2014 to 2016, one missionary to Somaliland, two families (one from India and one from Ethiopia) to India, one family to Malawi in 2014, and three families to South Sudan in 2016 and 2017.

The church has finalized her plan to increase the number of global missionaries up to 3000 by the year 2028, for the celebration of the 100<sup>th</sup> year of her founding.

The strategy of KHC in term of global mission is very important to adopt as a good model. The first step is confirmation of the individual's call for global mission. Then the main measurement comes in testing how well the person who has applied for global mission did an effective and fruitful job in domestic evangelism. Educational qualifications are also important. The candidate is expected to do his first degree in his studies plus one to two years of special training at a mission college. It is only the *Kale Hihwot* church in Ethiopia that has studies focused on mission. During their stay in mission school the candidates spend half of their study in class and the rest in field ministry, travelling to where they practice living in new cultures and adapting to local lifestyles. Language proficiency is another important criterion for accepting missionaries for global ministry.

The missionary family is expected to have no more than two or three children, because of schooling and living expenses. Evaluation and screening is being by the Head Office leaders. After completing all requirements, they will be sent to study language and the new culture for at least two years. The living expenses of the missionaries will be covered by the local churches, and only the air ticket covered by the Head Office.

At this moment, the church is tremendously involved in domestic mission, sending 1300 missionaries in all parts of Ethiopia. This number is expected to increase up to 8000, within the

10 coming years. Consequently, the expected number of members of the church is 10 million, which belong to 9250 local churches.

Additionally, the church has already planned to send two families each to Thailand, Guinea, Niger, Jordan, Egypt, Lebanon, Bolivia, Peru, Morocco, and Tanzania. The missionaries are screened, and the plan will be launched in February. So, this shows that there is a model denomination within the country.

### **Research Purpose**

There is an assumption that asserts the Ethiopian Full Gospel Believers' Church is doing good work in evangelism and church planting at the national level. The Church truly is working to reach the lost, even beyond her territory, overcoming the economic and cultural challenges. Within fifty years of her inception, her members have worked strongly at evangelizing in most parts of the country. In this case the church is highly incredible and a model for the many Pentecostal and evangelical churches of Ethiopia. Even though this research is trying to understand the other side of the church ministry, the strengths of the Church must be underlined and appreciated.

The primary purpose of this research is to understand the causes that have affected the EFGBC Church, in order to close the gaps in the Church's participation as part of the global Family in Christ in terms of fulfilling the Great Commission given by Christ to all Believers. An additional purpose of this research is to inspire and motivate the Ethiopian Full Gospel Believers' Church to connect with global Christianity and be involved in Global Missions in order to become a blessing to the world Christian family.

Besides connecting the Ethiopian Full Gospel Believers' Church with the Global Family in Christ, spreading the Word of Salvation to all nations in order to make them the disciples of Jesus Christ is a part of the purpose of the research. The researcher believes that since the church of Christ is a part of the Lord and He is the head of this body, there is an eternal union of all believers. Thus, all believers have fellowship with one another as well as with God the Father, the Son, and Holy Spirit. This fellowship (*kononia*) includes sharing graces, participating in all spiritual affairs, and working as partners in the kingdom of God. And seemingly the Ethiopian Full Gospel Believers' Church has to understand and be totally involved in such a global mission.

#### Significance of This Research

The significance of this research concerns a dual focus on domestic and international churches of Christ. In other words, this research is designed to help Ethiopian Christians to be alert regarding world evangelism and their role as co-yoked partners with the global community of Christ. This study will contribute additional insights in the areas of Global Mission, Global Development, and Global Leadership. Being supported with knowledge from the literature written by global scholars, this study should be of benefit to Ethiopian church leaders. This research is not creating something which has not been conceived in order to lay a fundamental foundation to begin a new era. Instead the aim is to improve and make what has already been revealed more proper and practical so that the Church can take her proper role.

Thus, from this research the two co-workers, the Ethiopian Full Gospel Believers' Church and the Global church, benefit from having more understanding about how to work together to extend and enhance the kingdom of God.

#### The Delimitation of the Research

The main focus of this research was to understand the role of Ethiopian Full Gospel Believers' Church in relation to world evangelization. In spite of the EFGBC's measurable and inspiring work as a model Pentecostal and evangelistic church in the history of Ethiopia, and the fact there is a lot to appreciate and learn from the Ethiopian Full Gospel Believers' Church, the researcher purposefully delimited his focus only to global outreach.

#### Research Presuppositions

The researcher supposed that unless the Ethiopian Full Gospel Believers' Church leaders were more envisioned, and planned toward involvement in global evangelism, the Church would fall short of God's calling upon her. Thus, the focus of this research is based on a real concern and earnest dedication.

#### Research Question

The goal of this research is to investigate what reasons have caused the Ethiopian Full Gospel Believers' Church to be limited from full involvement in global Christianity and world evangelization. The major question that this research focuses on is why the Ethiopian Full

Gospel Believers' Church, the first indigenous church in Ethiopia, is not effectively involved in ministry outside Ethiopia. Specific questions to be considered:

- Is the lack of involvement in global Christianity and participation in world evangelization due to the stagnancy of the earliest Ethiopian Orthodox Church which for seventeen centuries has not been involved in global ministry? Or is it due to the country's closed systems toward external relationships due to concerns about colonization? Or would it be due to a lack of adequate knowledge and to economic poverty that limited the citizens to being recipients rather than donors?
- How can the Church break through such bondage and become a blessing to the global family?
- Where should the Church begin connecting and networking with our global brothers and sisters to enhance the kingdom of God and our involvement in global Christianity and world evangelization?

### Methodology

During the research, the researcher applied three types of research methods: - Historical analysis, Participant Observation, and Survey Research with Statistical Analysis. The research design was mainly qualitative, quantitative, and focus-group. To provide a better investigation from the focus group, seven to nine people who have adequate knowledge were chosen in order to give satisfactory answers to the research questions, which are related to the research topic. For the qualitative research method, individuals who have been in the Church

fora long time, and know the challenges and opportunities the Church has, and can recommend significant solutions for the future, were selected.

## CHAPTER TWO

### THEOLOGICAL FRAMEWORK

#### **Exegetical Analysis of Genesis 12:1-3**

The LORD said to Abram, “Leave your country, your people and your father’s household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be blessing. I will bless those who bless you, and curse whoever curses you I will curse; and all people on earth will be blessed through you” (Genesis 12:1-3).<sup>1</sup>

#### Introduction

The study of the Old and New Testaments shows us that God, the Creator of all human beings, is always concerned about man who is created in His image. Despite sin’s defilement of the perfection of man, we can read of God’s search and follow up after the fall of man. The evidence of such concern is the promise to Adam that He will redeem him, revenging his enemy through the seed of the woman. However, when human beings became a multitude and sinned against God, they were punished by a flood. Then, for future generations, God promised a covenant known as the “Noahic Covenant” (Genesis 8:8-9).

When the time came to prepare a nation that belongs to Him and carry out His eternally-designed Sovereign blessings for nations, God called out Abraham from his own family, land, and people, who were idol worshipers. To show His honor for Abraham who

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1. All Scripture quotations are taken from the New International version of the Bible unless otherwise indicated.

believed and obeyed God by faith, what God did was promise to make him the father of a great people, and that even other nations would be blessed through his offering.

### Historical Background of Genesis

According to James McKeown, the structure of the book of Genesis is divided into two main sections; chapters 1-11 and 12-50. The first 11 chapters deal with universal matters in contents and outlook, while the remaining 39 chapters have a narrow focus on one family line. Regarding the authorship of Genesis his summary tells us that many scholars agree, “In spite of all the work done, the authorship and prehistory of the Genesis text are still a mystery. The legacy of the work done is an awareness of the complexity of determining the composition and authorship of an ancient document.”<sup>2</sup>

The book of Genesis is one of the five books which are classified as the books of the “Pentateuch”, or the five volumes, called by Jews “Torah” which means “instruction”. According to William Lasor and David Hubbard, the name Genesis is derived from the Greek title in the Septuagint (LXX) which means “source, origin”; the Hebrew name comes from the book’s first word *bereshit* meaning “in the beginning.”<sup>3</sup> The Pentateuch, meaning the “five-volume book”, is believed historically by Jews and Christians alike to have been written by Moses.

Genesis is the foundation of all the Biblical books and is used as the main source to understand the origin of all creation as well as God the Creator. The book mainly explains God’s

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2. James McKeown, *Genesis* (Grand Rapids, MI: Eerdmans, 2008), 8.

3. William LaSor and David Hubbard, *Old Testament Survey: The Message, Form, and Background of the Old Testament* (Grand Rapids, MI: Eerdmans, 1996), 15.

purpose to his creation, the outcome of sin, and God's design and choice to restore desperate human beings, which was actualized through the seed of the righteous man called Abraham.

According to the above source, the primary purpose of this book is mainly theological, and includes four major themes. The first theme stresses that God is Creator of all living and nonliving things including man, who is created in the image of God and in a position of stewardship over all creation. Additionally, Genesis discloses to its reader that God is not only a Creator, but also He is a sustainer, provider and a governor of all heavenly and earthly realms. The second purpose of the book of Genesis is as an introduction to inform us about the entrance of sin for the first time, which caused radical changes in the creation order. The third major purpose of Genesis is to explain God's righteous judgment that meets human sin at each point. By his character, God is the righteous God who is far from all evil and based on such holy character judges all evil things and evil doers according to the standards he authored. The fourth purpose mentioned in the source is God's sustaining character and power above all creation and human beings, which is demonstrated through preserving grace in order to reflect his abundant mercy.<sup>4</sup>

#### The Purpose of Genesis 12:1-3

Among the chapters of this book, Genesis 12:1-3, is considered one of key passages to understand God's eternal agenda for his people Israel and all human beings.

According to Hartley, the purpose of Genesis is mostly related to the family history, which is stories about the origin and destiny of Abraham's descendants until the fourth

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4. LaSor and Hubbard, *Old Testament Survey*, 22.

generation.<sup>5</sup> In such narratives we find the reports of births, marriages, domestic relationships, travelogues and acts of devotion to God. Furthermore, the account of Genesis as well as the other Pentateuch books, contain God's program for bringing blessing to all the families of the earth.

### Contextual Analysis of Genesis 12:1-3

The pre-context of Genesis 12:1-3 is mostly dominated by the names of a few individuals including the records of creation mentioned in chapter one. The most dominant picture we read in almost all eleven chapters is the variable character of man who is honorably created in the resemblance and image of God. God created, blessed and ordered man to obey him in order to remain within the blessings given by the grace of God. But he failed to submit himself to God's will, giving into his own desires, and the consequence was the announcement of death followed by the wrath of God for man's rebellious character.

The climax of the disobedience, which points to the broken relationship of man with God during the first generation, indicates how great man's wickedness in the earth had become, and that "every inclination of the thoughts of his heart was only evil all the time" (Genesis 6:5). Consequently, the Lord was grieved that he had made man on the earth, and the final consequence was the punishment by the flood, which eliminated all human beings except Noah and his family. The eleventh chapter of Genesis shows the climax of human beings' pride, building the Tower of Babel which leads to confusion among the people of the world for the

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5. John E. Hartley, *Genesis*, New International Biblical Commentary (Peabody, MA: Hendrickson, 2000), 25.

first time. It was in such a period of time that God called Abraham to come out, leaving his country, his people, and his father's household, to go to the land God would show him.

Prudently reviewing the context of 12:1-3, we can realize some very significant facts for the sake of our discussion. The first one is God's unceasing love to restore the man who is created in the image and likeness of the living God. God's consistent love is demonstrated with his promises to Adam (3:27) and his saving work of the righteous Noah to extend the offspring of humankind. In the meantime, we see the righteousness of God punishing because of man's sin as well as the dispersion of the people because of their rebellious pride. God continued searching for the right man at the destined time to restore the wandering man into his predestinated home where he could worship and serve his creator.

The context following Genesis 12:1-3, which is stated in verse 4, tells of the faith and obedience of Abraham, as he left as the Lord had told him. Therefore, more discussion on the context following Genesis 12:1-3, particularly on verse 4, is not needed, assuming that readers can easily grasp the general ideas of the subject matter. Thus, the focus of discussion will be more on lexical analysis of Genesis 12:1-3.

#### Lexical Analysis of Genesis 12:1-3

Scholars believe that the significance of Abraham is vital to understand both Judaism and Christianity. Siker claims that "the reason for Abraham's importance is that a variety of issues central to both early Judaism and Christianity converged around the figure of Abraham: God's covenant promises, what it means to be heirs of these promises, the eschatological

realization of the promises, law, circumcision, God's relation to non-Jewish people, and the character of faith and righteousness.”<sup>6</sup>

The first challenge for Abraham is associating himself to God who is the Creator of heaven and earth as well as the only true God of the whole universe. Today it might not look difficult to someone who reads the Old and New Testament and who is surrounded by a multitude of witnesses. But for Abraham, he had no Scripture, no prophets, and no community believing in One God who is different from the gods of the Chaldeans and other Gentile peoples. The second challenge is leaving his own people, culture, geographical location, and going to a strange people, which meant leaving a known condition and moving to an unknown atmosphere. The third challenge might be convincing his wife as well as servants and Lot's family. His fourth challenge is adapting himself and helping those following him in order to overcome life in the new location.

According to the *Bible Knowledge Commentary*, the major concept of Genesis 12 is the calling of Abraham, which was started by the imperative word “leave”.<sup>7</sup> God directs Abram to leave his country, people, and his father's household. In those days it was not easy to leave such beloved ones and move to another area. At that time, “leaving homeland and family was a much greater decision in a rational society that today's mobile individualistic culture.”<sup>8</sup>

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6. Jeffrey S. Siker, *Disinheriting the Jews: Abraham in Early Christian Controversy* (Louisville, KY: Westminster John Knox, 1991), 15.

7. John F. Walvoord and Roy B. Zuck, eds., *Bible Knowledge Commentary* (Colorado Springs, CO: SP Publishers, 1985), 47.

8. G. J. Wenham, J. A. Motyer, R. T. France, D. A. Carson, eds., *New Bible Commentary: 21st Century Edition* (Downers Grove, IL: InterVarsity Press, 1994), 70.

Hartley also emphasizes that the threefold repetition – leaving country, people and household – stresses that Abraham had to separate completely from his family.<sup>9</sup> According to this author, the country is the region around Harran, and the people the largest ethnic group to which Abraham belonged. The biggest challenge for Abram was leaving his extended family to which he was strongly connected, as are many Middle Easterners and others in non-western societies living today.

Providentially, this urgent order from God to Abraham was followed by three major promises. God promised him that he would make him into a great nation, which has been actualized by his offspring, and God will bless Abraham as an individual during his earthly life, and the third promise was that God will make his name great. The ultimate promise was that all peoples on earth will be blessed through Abram.

Abraham acted on God's orders by leaving Haran and all his relatives and travelling through Canaan. This was followed by the establishment of a covenant relationship, in which God made a unilateral covenant with Abraham's seed and committed himself never to break it (Genesis 15:17-21). Besides, his journey served as a paradigm for the early Israelites in order to consecrate themselves to worship and serve Yahweh, the covenant God of Abraham.<sup>10</sup>

Regarding the promise of God to Abraham, specifically making his "name great", scholars have seen a reference to the notion of royalty.<sup>11</sup> Some are inclined to say that this promise is directly related to the Davidic and Solomonic kingdoms which were known for their

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9. Hartley, *Genesis*, 131-33.

10. Hartley, *Genesis*, 22, 23.

11. John Van Seters, *Prologue to History: The Yahwist as Historian in Genesis* (Louisville, KY: Westminster John Knox, 1992), 255.

greatness. Nevertheless, many disagree since these kingdoms did not continue after a while. Most are inclined to believe God's promise to make Abraham's name great is more related to the blessings that the Jews and Gentiles have received and the honor due his name, as a father of faith and blessings to all.

The Lord commanded Abraham to leave all he had in a clear way, saying, "Go from your country, your people and your father's household to the land I will show you" (Genesis 12:1).

This imperative command God delivered regarding Abraham was not vague, but followed by the promises relating to progeny, reputation, and blessing. We see clearly the promise from God that He willingly planned to make Abraham's name great. The word "great" has some clarified meanings in terms of this passage.

The reward that God promised to Abraham for his obedience is covered by the word "bless" or "blessing". The Old Testament word *baraka* or blessing generally denotes a bestowal of good usually conceived of materially (Deuteronomy 11:26; Proverbs 10:22), and it's always contrasted with a curse (Genesis 27:12; Deuteronomy 11:26-29). In other words when it is applied to God, it has a sense of praise and when it applies to man it has a sense of happiness.

On the other hand, God's promise for Abraham shows that Abraham is protected and guarded from the evil that attacks Abraham physically and spiritually. God promised he would never let anyone or anything come with evil to curse Abraham; instead he vows to curse those who curse his chosen servant. These two promises go in parallel accompanying the journey of Abraham when he had decided to obey God and leave the people and the place he was living.

## Summary of Discussion

Genesis 12:1-3 is summarized as one of the key passages in the Bible for its clear and significant explanation regarding the calling of Abraham, whom God used to bless his own offspring and other nations. The content of this passage demonstrates some theological and practical factors, which are helpful for our study regarding the role and range of global Christianity and world evangelization.

The first important point we see in this passage is God's eternal plan to bless one single individual and the whole nation through this person. In this case God introduced himself as the Omnipotent God who can bless regardless of interventions.

The second important point we see here is God's all-knowing /omniscient character that knows the heart of individuals like Abraham. When God ordered Abraham to leave his country, his people, and his father's household, God had no single doubt about Abraham. He knew who Abraham was and asked him to obey him.

The third significant thing we see in this passage is God's faithfulness to his promise. God's unchangeable promise to Abraham has been fulfilled through his offspring, known as the nation of Israel. Additionally, all peoples on earth have been blessed through Jesus Christ who was physically born of the Virgin Mary from one of Abrahamic descendants.

## Principles from Genesis 12:1-3

This researcher derives at least four important principles from this passage:

1. The first principle derived from this passage is that God in his character is a saving God. The ultimate goal of God's interactions and challenges to Abraham, and even to others like Noah, proves that God was working intensively to save human beings.
2. God is always a Missionary God: in the Book of Genesis, particularly in 12:1-3, we see that He always was searching for the lost man and preparing a means of salvation. That shows God is always a Missionary God.
3. God always works with someone who hears his voice, obeys, and follow him in faith. God has no need of plurality or a majority. He always works effectively with individuals who hear his voice clearly and obey him carefully and faithfully. That is what we read about Abraham!
4. God fulfills his promises to his faithful people, blessing them for their belief and obedience to him, and all nations regardless of their ethnic, geographic, cultural, economic, or social background.

### **Exegetical Analysis of Acts 1:6-8**

“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8).

#### Introduction

The Book of the Acts of the Apostles is divinely designed by its placement to be between the Gospels and the Epistles, strategically and historically connecting the task of evangelism and church planting. Similarly, the book offers numerous benefits toward understanding the

message of the New Testament successfully, and deriving helpful principles, which have guided the journey of the church for the last 2000 years. The book can be used to derive unchangeable doctrinal principles to help the present church of Ethiopia, specifically the Ethiopian Full Gospel Believers' Church (EFGBC), which this researcher directly focused on. Thus, the researcher thoroughly discusses the chosen passage following the rules and principles of exegesis in order to derive helpful lessons. To achieve the expected goal, systematic discussion on the background of the book and lexical discussion on the texts have been studied seriously. Finally, practical lessons which help the EFGBC to be fully involved in global evangelization are included in the framework.

#### Authorship

To understand the message of the book, it is vital to know the author of the book, to be able to answer the questions “why” and “what” happened in the history.

F.F. Bruce, one of the good scholars on the book of Acts, stresses that the title of the book “The Acts of the Apostles” is the name given since the second century A.D. to the second volume of a “History of Christians Origins” composed by a first century Christian and dedicated to a certain Theophilus.<sup>12</sup> He affirms that about the same time as the four Gospels were gathered together to form one collection, another collection of Christian documents was also being made – the collection of Paul’s letters. His investigation confirms that these two collections – the gospels and the epistles as they were called – make up the greater part of our

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12. F. F. Bruce, *The Book of the Acts*, NICNT (Grand Rapids, MI: Eerdmans, 1988), 3.

New Testament. The Book of Acts played an indispensable part in relating these two collections to each other.

David F. Peterson, from his part, attributes the authorship of Acts to Luke the physician, based on his reference to early Christian tradition that identifies the author of the third Gospel and Acts as Luke, 'the beloved physician' mentioned in Colossians 4:14.<sup>13</sup> In addition, that scripture clearly assures us that Luke was an occasional participant in the Pauline mission and was with Paul during his imprisonment in Rome (Philemon 24; 2 Timothy 4:11). The Muratorian Canon, which lists the books recognized as Scriptures in the Roman Church in about A.D. 170-180, describes the author of the Gospel and Acts as 'Luke the Physician'. Luke's authorship of both the Gospel and Acts is also confirmed by the so-called Anti-Marcionite Prologue to the Third Gospel, which is of uncertain date, but possibly belongs to the end of the second century. The most natural explanation, Peterson stresses, is the way the author himself presented himself during those phases of his story, claiming records in the 1<sup>st</sup> person "we" and the "I" of Acts 1:1. According to the above author, the "we" pronoun reveals that Luke was the companion of Paul in his missionary activity, in the period of his imprisonment and trials.

### The Purpose of Acts

Regarding the purpose of Acts, scholars have sought to answer why Luke writes what he investigates. Among the suggestions, the best fit is recorded in the purpose of Luke's prologue, that is, the communication of historical information (Luke 1:1; Acts 1:1). The purpose of the book is directly related to the history and mission of the Church, rather than primarily an

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13. David G. Peterson, *The Acts of the Apostles* (Grand Rapids, MI: Eerdmans, 2009), 1.

evangelistic record. Luke has a major interest in historically validating the Gentile mission which had already been proved successful and, likely also, in providing models for continuing missions. Another purpose for Luke –Acts is to position the mission of Jesus and the Church in their places in salvation history. A model for apologetics is another purpose of the book of Luke. Luke in both books offers patterns that are prescriptive, not merely descriptive. In other words, he looks not only at the past, but to the Church's continuing witness through the Spirit; otherwise he could have stopped at writing only the Gospel, because it would be enough to give us evidence about the past.<sup>14</sup>

Strengthening his position, the same author stresses that the purpose of Acts works on several fronts; he states that the gospel confronts Roman law courts, Greek philosophies, rural Asian farmers and others on their own terms, and nothing can stop it.<sup>15</sup> Additionally, he tells us that the ancient religions were proud of their age, and that pushed the author to trace the relationship to Judaism, developing themes displaying the fulfillment of Old Testament prophecies.

Regarding the literary models for Acts, there are three focal areas: Historical Monography, Biography, and Historical Novel. The term 'historical monograph' is a modern one commonly applied to ancient writing which deals with a limited period without regard to the length of books themselves. The Acts style has been categorized as the Greek historian style rather than the Roman style because the particular hallmark of true history for the Greeks was personal observation and participation in events, travel inquiry, the consultation of eye

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14. Craig S. Keener, *Acts: An Exegetical Commentary*, vol. 1(Grand Rapids, MI: Baker Academic, 2012), 435-41.

15. Craig S. Keener, *The IVP Bible Background Commentary: New Testament*, 2nd ed. (Downers Grove, IL: Intervarsity Press, 2014), 315.

witnesses. However, it is affirmed that Luke's Acts differs from the Greek typology by focusing less on the politics and military history which was the main focus area of the Greek historiography, and instead included visions, prophecies and amazing interventions of God.

According to the above author, scholars commonly have two different opinions. Some say that Luke focused on the biography of Paul the Apostle, rather than the whole mission of the Church, which had been accomplished by the apostles appointed by the Lord. Keener stated that Talbert believes that Luke-Acts, to some extent, must be regarded as belonging to the genre of Greco-Roman biography, in particular, to that type of biography which dealt with the loves of philosophers and their successors<sup>16</sup>..However, people like Alexander have argued that Acts cannot be forced into a biographical mold but insists that "the reader of Acts has much to learn from the study of ancient biography"<sup>17</sup>. Acts 28 is a significant indicator of Luke's purpose in writing, and it suggests that his interest is historical and theological rather than strictly biographical.<sup>18</sup>

According to Parsons, most discussions of the authorship of Acts center on the author's identity<sup>19</sup>. Such debates typically assess the reliability of the traditions associating Acts with "Luke the Beloved Physician" and address the problems of identifying the author's ethnic identity (Gentile, Jew, or a God-fearing Jewish sympathizer).

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16. Keener, *The IVP Bible Background Commentary*, 10-11.

17. Keener, *The IVP Bible Background Commentary*,11.

18. Keener, *IVP Bible Background Commentary*, 9-13.

19. Mikael C. Parsons, *Acts, Commentaries on the New Testament* (Grand Rapids, MI: Baker Academic, 2008), 6-7.

The author emphasizes that “Luke tells the story of the first followers of Jesus in such a way as to highlight that community’s heritage in the scripture and experience of Israel and at the same time to chronicle the new thing God has done through the death and resurrection of Jesus Israel’s Messiah, especially in terms of the inclusion of the Gentiles into the newly constituted people of God.”<sup>20</sup>

Steve Walton states that Acts is arguably one of the most complex books of Scripture to interpret because of its multiple dimensions.<sup>21</sup> However, he is convinced that it is a narrative of the growth of early Christianity in particular geographical and historical settings. Regarding the message of Acts, the writer mentions that there are numerous proposals for its theological center, even the “salvation” widely seen in it. God is mentioned as purposeful in Acts for Luke portrays God as a missionary God, seeking Jewish people first to come to know him through Jesus the Messiah and then drawing Gentiles too, carrying out the progressive program of Acts 1:8. The narrative of Acts clearly portrays that in all of the activities included in the book of Acts God is a saving God, who fulfills his promises that he gave to Abraham to make him a blessing to all nations of the earth (Genesis 12:1-3). Here we can see that the Book of Acts is highly meaningful to use as a guideline to accomplish the ultimate purpose of God following the blueprint designed by the “architect” Jesus, the author and finisher of the journey of our salvation.

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20. Parsons, *Acts*, 7.

21. Steve Walton, “Acts,” in *Theological Interpretation of the New Testament: A Book by-Book Survey*, ed. Kevin J. Vanhoozer (Grand Rapids, MI: Baker Academic, 2008), 74-77.

## Contextual Analysis of Acts 1:6-8

According to Pelikan, the context of Acts is directly connected to the Gospel of Luke which is said to be written by Luke himself.

The opening verse is clearly intended to be both an introduction to the present book and a cross-reference to the introduction of the Gospel of Luke (Luke 1:1).... For Luke the author, whether of his Gospel or of the book of Acts, as well as for the authors of the other three Gospels, the acts of Jesus Christ and the teaching of Jesus were inseparable, which may be suggested here grammatically by the use of *kai* (both and) rather than simple *kai*.<sup>22</sup>

Parsons divides Acts chapters' 1-14 into three parts. According to his division, 1:1-5 represents the literary preface – the introduction proper – and includes several formal features common to prefaces of antiquity. Acts 1:6-11 describes the departure of Jesus Christ and the response of his disciples and borrows elements from Greco-Roman and Jewish assumption scenes. Acts 1:12-14 forms a summary statement at the end of the episode and as such represents a common literary convention employed by Luke to provide the transition from one episode to the next.

Reading the context, we find that after his resurrection Jesus spent forty days with his disciples, giving them many convincing proofs that he was alive, and spoke to them about at least two major subject matters. Primarily he reminded them about the kingdom of God, which was the heart of his ministry since he started preaching and teaching in all territories of Israel. The second focus, which was a very crucial reminder to be stressed at this time to his disciples, was for them to wait for the gift or the baptism of the Holy Spirit, which was promised by him, his Father, and even by John the Baptist. John Stott expresses his strong conviction in his

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22. Jaroslav Pelikan, *Acts, Brazos Theological Commentary on the Bible*, (Grand Rapids, MI: Brazos Press, 2005), 37.

statement “that Jesus’ two topics of conversation between his resurrection and his ascension were the kingdom of God and the Spirit of God.”<sup>23</sup>

### The Following Context

The following context of verses 6-8, starts narrating the departure of Jesus, having been taken up before their eyes, and a cloud hiding him from their sight. That was followed by the two men dressed in white, most probably the angels, who confirmed that the beloved Savior, Jesus Christ, victorious over the power of death, had left them. He has been glorified and was taken up to where he was and will be forever. One thing the messengers convinced the disciples of was the coming of Jesus in the same glory with which he was taken up. He was not only the Lord over death and resurrection, but also the Lord who was taken up before the very eyes of the disciples. That means the disciples were not only witnesses of his physical presence before and after the crucifixion, but also they are to witness that the Lord has returned back before their very eyes to his eternal dwelling to be in his Father’s glory. Historically, the cloud is the sign of glory in the Old Testament. The cloud accompanied Moses’ ministry during their resting and journey (Ex 13:21-22; 16:10; 19:9). In the time of King Solomon, when he finished the building of God’s Temple and dedicated it to God, and worshiping from the bottoms of their hearts as they moved the Ark of Covenant from Zion to the newly built temple of the Lord, we read that God’s glory was in the temple (1 Kings 8:10-11). In the first epistle to the Thessalonians, 4:17, “After that, we who are still above and are left will be caught up together with them in the clouds”. Mathew in his record (24:30) mentioned that the Son of Man will

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23. John R. W. Stott, *The Message of Acts: The Bible Speaks Today* (Downers Grove, IL: Intervarsity Press, 1990), 40-43.

appear in the sky and all the nations will mourn seeing the Son of Man coming on the clouds of the sky.

So Luke in Acts 1:9 summarized the final appearance of Jesus while he was leaving his disciples with the final instruction and with the hope of his second coming.

Their looking intently up into the sky as he was going showed that they had been wondering what would come next. The departure of Jesus in such a way was the most miraculous event they have ever seen for the last three or more years. One can assume that they might be confused regarding their next step. But God the director, through the two messengers, confirmed that they had no need to stand looking up, but they had to go and continue witnessing about the one who is risen and taken up to his Father's glory.

That event is a turning point for the disciples who had spent memorable times in wondering and admiring the supernatural deeds of Jesus. It's common for people to enjoy miraculous deeds, but God wants his people to follow his instructions and fulfill their commissions, following the principles and rules given by God himself. These are significant subjects we find in the following context of Acts 1:6-8.

### Lexical Analysis of Acts 1:6-8

#### **Introduction**

As has been said, no one is an island! Everyone has his background as a generation or offspring. According to the gospel of Luke and the other Gospels, all of the earliest disciples, particularly the apostles, were from the same nation called Israel. Consequently, they experienced a common culture, but with different backgrounds. Some used to be fishermen,

others tax collectors and even others like Judas Iscariot came from a political background. And it would not be surprising if they reflected their nationalistic enthusiasms, which related to the zeal for being so-called citizens yoked under different kingdoms. They had still been affected by the earthly political influences that affected the physical world through political, economic, and social affairs, neglecting the mission that Jesus carried on and that they were to inherit after this crucial period of time.

It seems that this passage has significant lessons for today's church and society. Let us discuss this as follows.

### **Restoring the Kingdom to Israel (v. 6)**

In the book of Acts, Luke mentioned the subject matter of a kingdom eight times, seven of these referring to the Kingdom of God and the other one to the Kingdom of Israel (Acts 1:3, 6; 8:12; 14:22; 19:8; 20:25; 28:23, 31). Two of these verses are found in chapter one, where one of the two refers to the kingdom of God, which is explained by Jesus during his appearance of over forty days to his disciples. In all cases the Greek word *basileia* is translated kingdom, royal rule, kingship, reign, rule, or domain. Since the issue of the kingdom is the major subject of Jesus' ministry, the word kingdom is used interchangeably with the kingdom of God (1 Corinthians 6:9,10; 15:50; Galatians 5:21), the kingdom of heaven (Matthew 3:2; 4:7; 5:3,10,19), the kingdom of the Lord (2Peter 1:11; Revelation 11:15), and the kingdom of Christ (Ephesians 5:5; Revelation 11:15). These all show that the kingdom of God was the focal message of Jesus who had been sent by his Father, and of Paul who has been sent by Jesus Christ. When it comes to the quest of the disciples, they had been suffering from a divided

mind, and a lack of translating the matter of the heavenly kingdom to earthly and political kingdoms.

However, it seems surprising why such questions arose after they had spent so much time with Jesus for forty days after his resurrection, and been convinced that he is the risen Lord, who overcame death for the first time in the history of creation. As we have seen in Acts 1:4, Jesus clearly instructed his disciples to stay in Jerusalem until they received the gift of the Holy Spirit according to his Father's promise, and as they had heard repeatedly during his pre-crucifixion ministry. His former instruction (John 14-16) confirms that it would be better if he returned to his Father, in order to send the Holy Spirit to dwell in them and be with them.

Fundamentally, the Lord planned, expected and intended to accomplish his divine mission through these people; however, their interests seem contradictory to their calling. He prayerfully elected, called out and trained them for more than three years in order to carry out the mission that he has been given by his Father, and to found them on a solid base.

The stagnant nature of their spiritual level has been confirmed during their interaction with Jesus when they raised the question, "Lord, are you at this time going to restore the kingdom to Israel?" (Acts 1:6) From this question we can derive at least three important points, which have close meanings to the nation of Israel: Lord, time, and Kingdom.

In this verse, we read the first conversation of the disciples with their Master regarding their earthly concern, the kingdom of Israel. It seems that they thought carefully, engaged wisely, and intentionally raised the question which was the key one for all citizens of Israel throughout the generations including the disciples. The word "Lord" here is a very powerful and important word in order to see the state and position of the disciples toward their Master

Teacher with whom they remained throughout those bright and dark days. In his gospel records, Luke clearly introduced a Child who was born from Mary as the Savior and Christ the Lord (Luke 2:11). In this case the word Lord is a designation originally reserved for God and later applied to the Messiah, which has related meanings of Liberator, Defender, Champion, Leader, and in fact the Savior as well. Such understanding toward their master makes the disciples feel proud of their Lord who defeated death and the gates of Hades in order to be able to rule over all earthly governments, including the Great Empire of Rome. In his underscoring of the Lordship of Jesus Christ, Paul, in his Epistle to Philippians, states that God's design is that all people who are living everywhere should worship and serve Jesus as Lord, in other words as God. Philippians 2:5-11 is one of the New Testament passages, which clearly explains about the Christology of Jesus that He is God the Son (Acts 2:36; Philippians 2:11). So we can see that the heart of the disciples was in a dilemma, on one side dreaming about the earthly kingdom of Israel and on the other side uplifting the victorious Jesus.

This shows us that the disciples have come to the highest climax of conviction that the Lord Jesus Christ is strong enough to make him a Lord as well as Deliverer from any oppressing powers, whether external political governors or not. But it appears that their clarity was confused, because of the meager understanding and focus on the mission of the Lord which was from the beginning to deliver the whole human race from the bondage of sin and the devil.

The second element was that the apostles tried to calculate the time table of the restoration of the kingdom to Israel. A study of the Old Testament indicates that the Israelites have been waiting for the hope of restoration of the kingdom of Israel. Obviously, one can understand that Israel has gone up and down over the period of time. From their reading of

Ecclesiastes 3:1-7, they may have come to the conclusion that the time described, to plant, to heal, to laugh, to gather, to embrace and to speak, had come. Try to recall the back story of Israel, how they had suffered during the period of the Patriarchs, the exile in Egypt, and even during the era of Judges, as well as the ups and downs of having kings. Those hundreds and thousands of days have been their experiences with its relation to God, who made Israel the unique nation among the nations of the earth. That made the hearts of the disciples inclined to dream about the independence of the sovereign nation of Israel under the leadership of Jesus the Messiah. Nevertheless, they missed the objectives and targets which the Lord has been teaching them day and night! According to God's agenda, the time which the disciples have seriously focused on was not to ensure the political freedom for a single nation called Israel. According to his eternal agenda, God the Omniscient has intended and designated to redeem the whole of humanity from the captivity of sin and the devil.

The third point in this verse is the key word which regards the identity of any sovereign nation, the kingdom. According to the Bible Dictionary definition, the word Kingdom is capable of three different meanings: the first meaning is the realm over which a monarch reigns and the second meaning is the people over whom he or she reigns, and the third meaning refers to the actual reign or rules itself.<sup>24</sup> According to this definition Israel has been living for a long time without her own monarchy, actual reign and rule. One thing the disciples have recognized was that the hope of Israel is God, and that would be realized through Jesus Christ the Son of God, who is the promised Messiah whom all Israelites were expecting. They had no question about the consequences of how the nation was affected by living without their kings and sovereignty,

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24. J. D. Douglas and Merrill C. Tenney, eds., *The New International Dictionary of the Bible* (Grand Rapids, MI: Zondervan, 1987), s.v. "kingdom."

as a result of rejecting the counsel of God. The disciples had demonstrated their concern and zeal, like many of our fellow individuals reflect in accordance with their national affairs. But the problem with these people comes with the lack of discerning insight that pushes them to God's purpose for which they have been called out, to deny themselves and throw aside whatever they had in order to be sent by their Lord to be fishers of people.

In reality, the people of Israel had a unique background, which made them exceptional from other nations of the world. Originally, Genesis tells us that God called out Abraham to leave his family and people and go to where God showed him (Genesis chapter 11-12). Responding to God's calling, and obeying God's word, Abraham became the means of blessing not only to the nation of Israel, but also to all nations. This was the core point that the disciples either forgot or neglected to carry on.

However, the reason why Israel had been left in such a miserable condition to suffer without their own ruler was the biblically-affirmed fact that they had neglected God's immeasurable patience and countless warnings. First of all, they refused the ruler ship of God upon them and asked the prophet Samuel that he may appoint over them a king like other nations around them (1Samuel 15:21). It broke the heart of God to hear the thoughts of this people. Following their ambition, they couldn't be stable and satisfied, even though God gave them kings to rule over them. Negatively, their rebellious character continued until the demolition of the Northern and Southern kingdoms in 722 B.C, and 586 B.C, respectively.

Since that time, the kingdom of Israel had been broken and they had been living under the ruler ship of foreign invaders, under at least four world-powerful states (Persia, Babylon, Greece and Rome), hoping for their own strong kingdom.

One can only sense how deeply it was sour and painful to be under the control of a foreign government, dominated by colonialism, rather than actively involved in domestic affairs.

Basically, the question raised by the disciples was not irrational; it was the right question with the right motive, but unfortunately with the wrong attitude toward the intention of God's kingdom, mistakenly motivated by personal and national intentions. That does not mean their question was vague, that it has no solid base. It seems that the teachings Jesus gave about the kingdom and the coming of the Holy Spirit soon, and that they should wait, awakened their interest to ask such a question. Their mistake occurred through misunderstanding the nature of the kingdom of God, which is different from earthly kingdoms, marked territorial spheres which are located on maps. John Stott states: "The kingdom of God is his rule set up in the lives of his people by the Holy Spirit. It is spread by the witness, not by soldiers, through a gospel of peace, not a declaration of war, and by the work of the Spirit, not by force of arms, political intrigue or revolutionary violence."<sup>25</sup>

Instead the kingdom of God is international, with its membership from different races, nations, classes, and sexes, and territorial by its inclusive nature and aspects of its kingdom characteristics. The issue of the universal kingdom of God is highly vital to the present churches of Ethiopia, which is seriously suffering through ethnic conflicts.

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25. Stott, *Message of Acts*, 42.

### **The Final Warning toward the Final Direction**

Jesus responds with an urgent and highly serious conversation to his disciples in verse 7.

We see Jesus confronting the distorted ideas of the disciples which were caused because of thinking only of the earthly kingdom of Israel. The strong statement, “It is not for you to know the times or dates the Father has set by his own authority” (v.7), clearly indicates how serious it was. First of all, Jesus was warning his disciples, reminding them of their boundary, which indicates their limitation even by the grace of God according to which they had been able to enjoy such wonderful fellowship with the Lord Jesus Christ. It seems that the Lord wanted to say, “You have to stop here!”

The second major issue he discloses to his disciples was treating them wisely in order to change their mind toward the right agenda. Ultimately this was the time to accomplish the eternal purpose of God at the very right time. Originally, many of them had no background to be in this position. It is only the grace of God that enabled them to be involved in God’s eternal program. The mission they have been elected and trained for was heavenly, not earthly.

### **The Final Instruction to the Disciples**

Having had such an exhaustive and decisive period of time with his disciples, the Lord left them with the final instruction, of course, which had been frequently taught before his crucifixion. On this point, we find two major emphases; the first one is the coming of the Holy Spirit upon the disciples in order to enable them to be empowered to be witnesses of Jesus Christ. The second remarkable teaching that Jesus gave to his disciples was the blueprint for the evangelization project for which they have been called out and appointed.

Having changed the attitude of his disciples from a narrow vision to the broad mission, Jesus confirmed to them that when the Holy Spirit comes upon them, they will be his witnesses in Jerusalem, in all Judea and Samaria, and to the end of the earth (vs. 8). Craig S. Keener notes that the ministry given for the whole world through the disciples was God's redemptive act to keep remnants to be Spirit-anointed witnesses (Isaiah 42:1,4.; 43:10-12; 43:3, 8).<sup>26</sup> According to his conclusion, the disciples have to serve as the prophetic remnants within Israel. Based on this passage there are at least two major points which need elaboration and more discussion. The coming of the Holy Spirit upon the disciples has been repeatedly taught by Jesus as a key topic before and after his crucifixion. Stressing the issue of the Holy Spirit is not such a new phenomenon; it is fundamental. The doctrine of the Holy Spirit is one of the main focuses in the Bible as a part of God's plan from the beginning, which was given special attention in Jesus' teachings in the Gospel of John chapter 14-16. Udo Schnelle, considers that alongside the appearance of the Risen One, the effective work of the Spirit is the second experiential dimension that affected the formation of early Christology.<sup>27</sup> He develops tangible evidence for his argument from the Old Testament Scriptures According to his statement, both societies share some common aspects in that the deity worked in the sphere of the spirit. The same attitude was common in Judaism, with the idea that the Spirit of God would be poured in the eschatological times was of great importance (e.g., Ezekiel 36:25-29; Isaiah 32:15-18; Joel 3:1-5).

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26. Keener, *IVP Bible Background Commentary*, 324.

27. Udo Schnelle, *Theology of the New Testament*, trans. M. Eugene Boring (Grand Rapids, MI: Baker Academic, 2009), 169.

Also the Messiah was portrayed as a figure endowed with the power of the Spirit. Thus we can see that the outpouring of the Holy Spirit is a final event that reveals there would be no reason to be reluctant to preach the gospel of the kingdom following the road map that the Master Teacher designed. The coming of the Holy Spirit upon him during his baptism (Matthew 3:16-17), and his confession in reading the book of Isaiah (Luke 4:17-9), have close connotations to the above points. Other scholars affirm that the use of “comes upon you” (Luke 1:35) stands to describe the arrival of the Spirit on the disciples and has a parallel in Isaiah 32:15, “until the spirit comes upon us from on high.” There is additional confirmation of the same point in that the disciples were to be witnesses “to the end of the earth.” This is the identical phrase to that occurring (Isaiah 49:6), where the mission of the servant of Yahweh is to be “a light of the Gentiles, so that you may be for salvation to the end of the earth.”<sup>28</sup> Generally, the outpouring of the Holy Spirit is marked as an indication of the arrival of the new era God promised through his prophets in the Old Testament. Thus, the promise of the Holy Spirit that Jesus repeated in Acts 1:8 is the final warning to remind and encourage the disciples that they may wait for the coming of the Holy Spirit before proceeding with the proclamation of the gospel and accomplishing the Great Commission that the Lord gave.

Seemingly, the phrase “to the ends of the earth” is assumed to be the areas where the apostles will bear their witness, which indicates the part of the earth where people are dwelling then, now and in the future.

The coming of the Holy Spirit is one of the solid evidences of the continuity of God’s saving program established by Jesus Christ, his son, according to Luke’s references from the Old

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28. Scheele, *Theology of the New Testament*, 528.

Testament Scriptures. The subject of the Holy Spirit is clearly spoken of in the prophetic books of the Old Testament (e.g. Joel 2:28).

Consequently, we see that the descending of the Holy Spirit upon his disciples was the foundation and engine of their enthusiastic witnessing about the fact they have touched, seen and heard which is the death and resurrection of the Son of God.

Another significant instruction included in verse 7 was regarding the scope of their ministry. Jesus intentionally commanded them to be his witness starting from their home - Judea, then Samaria and to the end of the earth. For Israel he explicitly told them that God's eternal plan is to redeem the people of Judea, as well as Samaria and all the Gentiles, who had been wandering without a shepherd. For the disciples it might not have occurred to them for two reasons. First, they don't want to suffer like the Lord has because of his ministry. Secondly it was so harsh for the disciples to take steps towards those Samaritans who have been forsaken by their own people and isolated for generations.

Such exclusiveness comes from two different angles. First, preaching about Jesus to the Jews who persecuted and let him be crucified seems unlikely. Secondly, preaching to and making fellowship with the hated ones like Samaritans and Gentiles is another curse. However, they had no choice apart from obeying and following the blueprint, which is the only path to accomplish the decisive task given by the Lord. Normally, confrontation in this way is not a new phenomenon: in the era of the Old Testament, God in his character had been working in the same way and using the same methods to accomplish his divine purpose according to his plan to bring others in to the light through his chosen people, like Abraham, Moses, and the judges.

## The Coming of the Holy Spirit

Primarily, the coming of the Holy Spirit is predestined, and revealed in the prophetic writings such as Ezekiel, Isaiah, and Joel. The prophecy from the book of Joel is recited as a fulfillment on the Day of Pentecost to convince the audience who had been listening to the speech of Peter. The major events that happened following the descent of the Holy Spirit were vibrant and enormous.

After having been baptized with the Holy Spirit, the first dynamic change that appeared in the life of the disciples spontaneously uplifted them to the glory of God, and consequently enabled them to bear witness to the risen Lord, Jesus of Nazareth. The Holy Spirit empowered them, converting their fearful emotion and inferiority attitude to boldness and the circle of responsibility.

The second major objective the Holy Spirit created in the mind of the disciples was inspiring them to understand the design of God in terms of evangelism, and the role they had to play in order to expand the kingdom of God.

The researcher likes Stott's idea concerning the relationship of the Holy Spirit, the church and the world. He simply states, "The spirit moves the church into the world."<sup>29</sup> This researcher is deeply convinced by the above statement and believes that the church in the book of Acts has become fully effective by the Holy Spirit that drives her into the whole world, to accomplish the complete mission, preaching the whole message of the risen Lord Jesus Christ.

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29. Stott, *Message of Acts*, on the backside cover page.

The third major beauty that the Holy Spirit created among the faith community of Jerusalem was the edifying character of the church that built strong fellowship among the new family. According to Stott, as a result of Pentecost the early church's life reflected at least four principles.<sup>30</sup> The first effect shows that it was a learning church, devoting themselves to the apostles' teaching. Teaching and learning is a common way in the Old Testament as well as in the New Testament to maintain a hold on true faith in God and to extend it to the next generation (Deuteronomy 6:1-9; Matthew 5:7; 2 Timothy 3:14-17). The way Jesus was teaching his audience made them particularly amazed at his teaching, "because he taught as one who had authority, and not as their teachers of the law" (Matthew 7:28-29). Luke's observation confirms to us that Jesus had spent his time exclusively training and making real disciples his followers in order to equip them to be continually teaching the same doctrine with the same seriousness to build the same discipleship as the Lord did with them. Loving, worshipping, and dedication for evangelism were the other characteristics of the early church.

#### Summary of Discussion

The passage from Acts 1:6-8 stands as one of the key New Testament passages because of its vital significance. Based on this passage, we can derive trans-generational principles, which can help to build effective church mission. Thus the above discussions are very helpful to examine our churches' evangelical experiences in order to shape them for the better achievement of what the Lord has planned and expected. It is from this point of view that this

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30. Stott, *Message of Acts*, 82-84.

researcher intended to relate the challenge that the Ethiopian Full Gospel Believers' Church faces regarding global Christianity and world evangelization.

#### Principles from Acts 1:6-8

From the exegetical study of this passage, the researcher has derived some important principles, which are very helpful in relating to the focused research area:

1. The Lord always works day and night to convince his followers with many proofs until they understand his resurrection fully.
2. We naturally find that people are nationalistic and more egocentric in their attitude, and that pushes them to focus primarily on their own people.
3. Jesus never gives up until he brings his followers to the right place that he designed to accomplish through his chosen ones.
4. According to Pentecostals, it's Biblical for believers to wait for the baptism with the Holy Spirit to be empowered in order to be witnesses of Christ's resurrection.
5. The mission of being witnesses of the risen Jesus is without boundaries. It continues to the ends of the earth.
6. The church of Christ is always a collection of multi-ethnic groups of people regardless of their social, economic, geographical or mental status.

## CHAPTER THREE

### LITERATURE REVIEW

#### **Introduction**

Today the church of Christ is blessed in having multitudes that are living around the globe with diverse identities and rich experiences that can contribute in various ways. In the light of global Christianity, this literature review focuses on Global Leadership, Missions, and Development as discovered in scholarly books and articles by diverse authors.

For the ease of flow of this chapter, it was thought that it would be more logical to review literature on global Christianity and world evangelization, primarily focusing on the topics of Global Mission, Global development, and Global Leadership, which are basic to effective involvement in global mission. The particular literature selected was chosen because the authors have impacted their generation globally.

#### **Why Focus on Global Christianity and World Evangelization Today?**

According to Hans-Henrik Holm and Georg Sorensen, globalization and the end of the Cold War are the two main expressions of change in the international system.<sup>1</sup> They defined globalization as the intensification of economic, political, social, and cultural relations across borders. The authors contend that the world system has shifted from ideological divisions between East and West into globalization.

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1. Hans Henrik Holm and Georg Sorensen, eds., *Whose World Order? Uneven Globalization and the End of the Cold War* (San Francisco, CA: Westview Press, 1995), 1,22.

Some changes took place following the end of Cold War, but now our world is experiencing many more rapid changes. The Church is living in a challenging time, which requires wisdom in order to enable and equip herself to achieve her global purpose.

Claude Ake discusses the issues of globalization using some confusing and complicated terminology, reflecting its world-wide tensions. Since the church is a part of global society, it would be wise to follow his argument carefully. He is convinced that it is increasingly difficult to agree on the definition of globalization, noting that some believe that globalization can be defined as the march of capital all over the world in search of profit, a process reflected in the power and reach of the multinational corporation. He also states that globalization features growing structural differentiation and functional integration in the world economy as well as growing interdependence across the globe. By its confusing character, it uniforms and diversifies, concentrates and de-centers, and it also simplifies. To apply these lenses in the Ethiopian context, the issue of globalization is not only welcomed positively, with appreciation for its important aspects, but also some people mainly condemn globalization, claiming that relational confusion and cultural complications occur because of it.

Manfred Steger notes that the issue of globalization has been discussed since the 1960s and suggests, "The term globalization signifies a social condition characterized by the existence of global economic, political, cultural and environmental interconnections and flows that make many of the currently existing borders and boundaries irrelevant."<sup>2</sup> Surprisingly most of the scholars who have been interested in the issue of globalization have not discussed its effects on

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3. Manfred B. Steger, *Globalization: A Very Short Introduction* (London: Oxford University Press, 2003), 6.

religion, whether intentionally or by negligence. However, it should be underlined that the facts mentioned above have direct and indirect impacts on the life of the Church.

Steger proceeds to suggest that the subject matter of globalization is one of the most controversial issues of our time, depending on individuals who have their own life perspectives.

According to the above definition, the term globalization, which includes the broad scope of economic, political, and environmental interconnections and flows across borders and boundaries, plays a significant part in church and society and therefore a role in relation to global evangelization.

Other scholars see globalization as divided into two major perspectives by different people. According to Ormerod and Clifton, the definition of globalization is complex because of the various ways in which the term is used politically.<sup>3</sup> On the one hand are people who are politicians, economists, and corporate leaders who see globalization as entirely positive, in terms of its role from the perspective of neo-liberal economic theory, which understands it as the process of overcoming the barriers to trade and related world-wide relationships. On the other hand, there are those who are dissatisfied with the above position, often categorized as anti-globalization protesters, who disagree with globalization, and see it as a threat which causes unbalanced tensions and crises in the political, economic and environmental spheres. Attitudes toward globalization are highly sensitive among people in developing countries like Ethiopia, and as a result people who have been seriously affected are not only those in politics, but also even those in church circles who have become more suspicious about it.

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3. Neil J. Ormerod and Shane Clifton, *Globalization and the Mission of the Church* (New York: T&T Clark, 2009), 6-7.

Many people understand globalization negatively as originating from western countries to influence developing nations and resulting in the eradication of their cultures and natural resources. However, Ivan Satyavrata describes globalization as not exclusively about western culture, but as being a new form of culture that knows no boundaries and is spreading globally.<sup>4</sup> According to his observation, globalization involves multi-directional interconnectedness in the transfer of ideas and products. Hence the church of Ethiopia, particularly the EFGBC, could be expected to know more deeply what globalization is, and how it can be redeemed for the sake of world evangelization. This can happen by making real connection with the global church of Christ in order to accomplish the Great Commission, which requires global understanding and involvement.

This researcher has carefully examined the issue of globalization as defined and interpreted by both sides but disagrees with those who condemn globalization as only a threat to developing countries. From his perspective, globalization has opened eyes and doors to the whole community of the world to see what is taking place in our world, and it contributes important elements for reducing the most common threats to all human beings. On the other hand, saying that globalization has affected developing countries, placing demands on their economic and social status, might be justified. Thus, it is unfair to make generalized judgments on globalization based on only one aspect, evaluating it based solely on subjective views, rather than appreciating it for its power to connect the whole of global society together. The outcome of considering these definitions leads us to focus on global issues, thinking and acting globally in order to find solutions for global problems that surround our global village.

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4. Ivan Satyavrata, “‘Glocalization’ and Leadership Development for Transforming Mission in India, *Transformation*” 21, no. 4 (October 2004): 211.

These facts apply to any church of Christ which has a divine calling to live and act domestically or globally in order to carry out the entire mission of God. According to Lonergan, there are vital social, cultural, personal and religious values. This helps one to see the effect of globalization in a better way.<sup>5</sup>

The church of Christ must wake up and explore what the new era of globalizations looks like, in order to overcome the impacts that come from the secular world and the devil who is driving them.

Despite some chronic challenges that cause stress among individuals and organizations, leaders are advised to pursue transformational planning, as well as strategic guidance to lead their followers toward envisioned goals. According to Bass and Riggio, there is a crucial leadership difference that helps staff in coping with stress.<sup>6</sup> They say that “decision making is likely to suffer unless effective leadership is provided that can help foster the quality of the decision.”<sup>7</sup> They emphasize that the group suffers severely in the acute stress of emergencies and disasters, unless panic is prevented by leaders who encourage advanced preparation, who are well-trained, well-organized, and develop credible systems. Thus building this kind of atmosphere is highly essential when work environments are impacted by much uncertainty, volatility, and turbulence. The vital advice here indicates that such chronic stress is better handled when leaders transform personal concerns into efforts to achieve group goals.

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5. Satyavrata, “Glocalization,” 211.

6. Bernard M. Bass and Ronald E. Riggio, *Transformational Leadership*, 2nd ed. (Mahwah, NJ: Lawrence Erlbaum Associates, 2005), 57-59.

7. Bass and Riggio, *Transformational Leadership*, 58.

Unfortunately, here is the major problem that has occurred in the history of EFGBC. Ever since its inception, the church has suffered due to conflicts, divisions, and consequently a declining love of the Lord for brothers and sisters in the church, as well as for those who are living without Jesus. According to this researcher's observations, the church has suffered such a miserable life for decades, causing the members to lose their burning enthusiasm and zeal toward domestic as well as global evangelization, which should characterize the members of the Ethiopian Full Gospel Believers' Church.

### **Mission and Global Christianity**

Mission can be defined as carrying out the purpose of God that He planned, intended, established, confirmed, and continued in order to redeem all human beings through the reconciling work of Jesus Christ and the ministry of the Holy Spirit (Acts 1:8).

The church of Christ has adequate reasons to focus on mission as a major part of her daily and life-long duty. According to George Flattery<sup>8</sup>, the term mission describes the first effort of God in redeeming a lost world. Flattery defines mission and missions in two different, but related, ways. His emphasis confirms that a mission is more related to the heritage from God, and the word serves to explain the activities which are rooted in the eternal purpose of God. That means God is the missionary God and missions are the result of a prior mission of God Himself. Mission has a direct connection to God's eternal purpose as realized through His only Begotten Son, Christ Jesus, who is the Anointed One. Thus from this definition, mission, as well as missions, involve "a sending for a redemptive purpose."

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8. George W. Flattery, *Introduction to Missions*(Irving, TX: International Correspondence Institute, 1987), 28.

Tienou and Hiebert distinguish missional theology from other fields of study, such as biblical theology and systematic theology. According to these scholars, missional theology focuses more on the application of divine revelation to all human contexts. They emphasize that to communicate the gospel message properly, we need “a way of thinking biblically about God’s universal mission in the context of the world here and now, in all its particulars, paradoxes and confusions.”<sup>9</sup> The main point here is to promote effective mission structures that produce the expected vision, which requires effective missional procedures in order to build reliably. In this article, the three referenced steps in missional theology are: 1) phenomenology which is focused on the study of the situation, seeking to understand how people see things, and developing some frameworks to compare and evaluate different views; 2) ontology, which is more focused on doing reality checks, and studying and evaluating in order to make decisions, and 3) missiology, which leads into acting on the specific case in hand.

In the context of the Ethiopian Evangelical Church, the lack of basic theological studies about mission is one of the major factors that have negatively affected the work of evangelism whether domestically or globally. Such challenges are particularly critical for Pentecostal churches like EFGBC. When the researcher visited the libraries in Addis Ababa, he found only a few books which are currently written about mission, and very few in Amharic, which many Ethiopians are using as a learning media. In most cases, among the total courses scheduled for students, we find only one or two subjects related to mission.

Alister McGrath expresses his fears and concerns about the future of Christianity, claiming that the future of Christianity depends on evangelism, and mission orientation should

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9. Tite Tienou and Paul G. Hiebert, “Missional Theology,” *Missiology: An International Review* 34, no. 2 (April 2006): 219.

include a much greater awareness of the social contexts in which evangelism takes place.<sup>10</sup> He stresses that the effect of the good news cannot be restricted to individuals, but must include transformation of the context in which individuals live.

As stated above, God is the author of mission, and in this case the biblical mandate for mission is the basic and original place for discussion and study about mission itself.

Donald A. McGavran defines the work of mission in interesting terms, referring its aim directly to God. He claims that “in this world, mission must be what God desires. It is not a human activity but *missio Dei*, the mission of God, who himself remains in charge of it.... Mission defined as ‘God’s program for humans’ is obviously many-sided.”<sup>11</sup> Walter Kaiser Jr., in an article with the title of “Israel’s Missionary Call,” states that the role of Israel was as a missionary nation to the Gentile world during the Old Testament times.<sup>12</sup>

Based on the above discussion, it would be sound to say that the right place to find the mandate for Christian mission is the Bible itself, and thus locating relevant scriptures from both Testaments is vital.

Turning back to Genesis 3, Gailyn Van Rheenen believes that God is the source and author of mission, who demonstrated his love and search toward fallen man.<sup>13</sup> Rheenen correlates Genesis 3:9 with John 3:16, and argues that mission has not originated from human

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10. Alister McGrath, *Evangelicalism and the Future of Christianity* (Downers Grove, IL: Inter-Varsity Press, 1995), 159-61.

11. Donald A. McGavran, *Understanding Church Growth* (Grand Rapids, MI: Eerdmans, 1980), 23.

12. Walter Kaiser, Jr., “Israel’s Missionary Call,” in, *Perspectives on the World Christian Movement: A Reader*, ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena, CA: William Carey Library, 1981), 25-33, 35-59.

13. Gailyn Van Rheenen, *Missions: Biblical Foundations and Contemporary Strategies* (Grand Rapids, MI: Zondervan, 1996), 39.

sources, for ultimately it is not a human enterprise. Mission is rooted in the nature of God, who came and searched for the abandoned sinners, Adam and Eve, who had surrendered themselves to Satan's trap in the Garden of Eden. He emphasizes that when God came searching for them, it was God himself who called, "Where are you?" The same God sent His begotten Son, for He so loved the world, to save all. Here we can see how the missionary God demonstrated his ultimate heartfelt desire.

Connecting mission to the world, others have defined that "Mission is, rather, the dynamic relationship between God and the world: God sends himself, his Son, and his church. Those who become actively involved in the vision of his redemptive will understand themselves as sent individuals or groups."<sup>14</sup>

Through such apologetic argument scholars strongly challenge those who undermine the biblical mandate of missions. From long term observation, in most cases problems occurring in missions are not because of a lack of theoretical and theological understanding of mission, but most ineffectiveness comes because of poor actions and implications that contradict biblical principles. Even those who have theological access are not fully engaged in missional activities.

From this discussion at least three points can be derived. The first point is the continuing of God's relational characteristics. Since the time of the creation of the earth and the heavens, and then the creation of human beings, we read that God is very interested in relationship with people (John 3:36). Secondly, we see that God so loved the world that he sent his begotten Son, so that whoever believes in him should be saved and not come to condemnation (John 3:16-

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14. F. J. Vestrælen, A. Camps, L. A. Hoedemaker, and M. R. Spindler, eds., *Missiology: An Ecumenical Introduction* (Grand Rapids, MI: Eerdmans, 1995), 4.

18). Thirdly, we see that God has sent the Church to perform the same mission that God himself started, through his Son Jesus Christ (John 20:21). Since God himself is the author and finisher of mission, the strengths and weaknesses of missional activities should be evaluated on these biblical models.

M.R. Spindler defines mission in terms of being sent out, referring to the following verses: Matthew 10:16; Luke 10:1-2; Matthew 9:28; John 20:21.<sup>15</sup> Within most of these we find the word “send”. Also, he argues that mission is not only going or sending someone to somewhere, but its ultimate goal is making disciples of all nations. According to his definition, the imperative Greek word *mathetusate*, “make disciples” is described as a pedagogical action, the transmission of knowledge, possibly the transmission of wisdom. According to this scholar, the Greek word *ethne* (“nations”) includes all peoples who are out of the covenant, and that indicates that God’s intention is to save all people through his mission. The author stresses also that mission means sending to witness, tracing the biblical basis for mission, which is usually focused on Acts 1:8; “...and you will be my witnesses in Jerusalem, in all Judea, and Samaria, and to the ends of the earth.”

### **Global Aspects of Missions**

According to Hiebert, global missions should be considered from an anthropological perspective because the main task of mission is communicating the message of the Gospel to

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15. Vestraelen, et. al., *Missiology*, 127-31.

the people of the world who are living in diverse cultures.<sup>16</sup> In understanding the message of the Gospel in a contextualized way, we must carefully examine the gulfs of time, place and culture which play a vital role between the original recipient's context and today's. Thus it is mandatory to study and understand clearly the gospel in its historical setting.

To be effective in global mission, people need a balanced understanding of the contemporary scene, using sociology, history and other social sciences to examine the cultural settings within which we work as witnesses. The reason for this is that the contribution of anthropology to missions is high, for anthropology can provide good understanding of cross-cultural situations, gives many insights into specific mission tasks, can help missionaries understand the process of conversion, can make the gospel relevant to our listeners, and can help us relate to people around the world.

Thus we can see that to be effective in global missions, we have to focus on the anthropological aspects as part of our dynamics in order to communicate the biblical message properly.

### **Missions in the Ethiopian Context**

According to John Baur, the history of Christianity shows us that there has been some connection between politics and the work of missions since its inception.<sup>17</sup> Earle E Cairns tells us that it was not easy to preach to the Greeks at first, given the attitude of Jews toward the

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16. Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker Academic, 1995), 14-16.

17. John Baur, *2000 years of Christianity in Africana: An African Church History* (Nairobi: Pauline Publishers, 2000), 33- 35.

Greeks and the rest of the Gentile world.<sup>18</sup> According to his investigation, the secret of Pauline ministry to the Gentiles was directly connected to his background, which enabled him to realize the universal character of Christianity and helped him to be dedicated to the propagation of the gospel to the ends of the world. He refers to his own background as a good disciple of Gamaliel (Acts 22:3), a citizen of Tarsus, and a freeborn Roman citizen (Acts 22:28). Likewise, in the case of the Ethiopian Church, the internal and external environment of politics as well as economics has affected the Church. The country has been struggling for years against those who armed themselves against her security and unity.<sup>19</sup> That affected the stability of the Church in terms of consistency and planning for tasks abroad.

Girma Bekele observes how the Ethiopian evangelical churches have passed through challenges during the eras of the Monarchy and the Communist government.<sup>20</sup> In his discussion he stresses that the unbalanced attitude of evangelical churches toward the Ethiopian Orthodox Tewahdo Church opened the door for the communist government that claimed that it would allow religious equality. Bekele claims that the real problem of Ethiopian churches, which affected their normal growth, was the lack of a well-organized theological background and a framework based on Christ's incarnational truth. However, this researcher observes that the author has an unbalanced attitude toward the sacrifices that the evangelical church made, particularly the persecution and isolation from which the Southern church members have

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18. Earle E. Cairns, *Christianity Through Centuries: A History of the Christian Church* (Grand Rapids, MI: Zondervan, 1996), 64.

19. Edmond J. Keeler and Donald Rothchild, eds., *Africa in the New International Order: Rethinking State Sovereignty and Regional Security* (Boulder, CO: Lynne Rienner Publishers), 6.

20. Girma Bekele, *The In-Between People: A Reading of David Bosch through the Lens of Mission History and Contemporary Challenges in Ethiopia* (Eugene, OR: Pickwick Publications, 2016), 357-59.

suffered severely. This is because he was one of those who had been in the southern part of the country and faced persecution and imprisonment due to the communist ideology that is totally anti-God.

On the other hand, Bekele clearly noted and described the effects of globalization, and how it impacts Ethiopian society which is living under the pressure of looking for daily bread.<sup>21</sup>

Furthermore, the root cause of ignorance that severely affects the personal and communal life of people is illiteracy. That limits the insight of leaders as well as followers in learning and being involved with a broad scope, domestically and globally. Ronald T. Harbermas offers his opinion regarding the importance of church education in relation to the global task of fellowship and world evangelization.<sup>22</sup> He grounds his argument on Christ's calling upon us to a life of holy relationship with one another, which is cultivated due to the inspiring relationship bestowed by the triune God. Then he comes to the core meaning of the kingdom of God, which "concisely stated, is the realm where God rules, where his will is fully obeyed, and where evil is absent forever."<sup>23</sup> This reveals that biblical teaching, which is based on a well-grounded curriculum, is basic for a church to accomplish her mission. Like any other evangelical church in Ethiopia, the EFGBC has been affected by inadequate theological and Christian education both at the local church level and beyond. From the researcher's observation the major cause was not a lack of access to educational resources, but that the leaders who have been in the forefront have rarely been sensitive toward theological training, mistakenly assuming that

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21. Bekele, *The In-Between People*, 367.

22. Ronald T. Habermas, *Introduction to Christian Education and Formation* (Grand Rapids, MI: Zondervan, 2008), 179-97.

23. Habermas, *Introduction to Christian Education and Formation*, 197.

theology makes people spiritually “dry”, and that may affect the unique identity of the church with respect to her indigenous Pentecostalism. However, nowadays it seems that everyone has awoken to the need for education.

In all cases, whenever the role of the Orthodox Church or of the evangelical churches in the area of missions is considered, it has been mainly limited to a domestic focus. Unfortunately, in previous days even the Orthodox Church’s expansion extended only to the southern parts of Ethiopia, converting some people only by baptism during the era of Emperor Menilik II.<sup>24</sup> Even through such “Christianization” the Church succeeded poorly, because the effort was not based on the love of Christ, but only intended for territorial expansion and political games. From the Church’s side no external missions work was done. Unfortunately, the Evangelicals and Pentecostals followed the same pattern regarding focusing on external evangelism. In spite of the impact of the missionaries from the west, we do not read of a missionary sending movement abroad from Ethiopia for years, and that limitation is mainly related to church government. According to Cowan, the practical implications of church government have to be understood carefully. He is strongly convinced that it is evident that the form of church government a church adapts will have a direct impact on the lives of the church members and the course of the church’s life and ministry.<sup>25</sup> In this case some arguments arose stressing that the organizational structure limited the Church’s activity. This researcher agrees with this opinion and understands from his long time observations that one of the major obstacles of the EFGBC, in terms of global relationships and world evangelization, was the

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24. Kenneth R. Ross, J. Kwabena Asamoah-Gyadu, and Todd M. Johnson, *Christianity in Sub-Saharan Africa* (Edinburgh: Edinburgh University, 2017), 144-45, 150-51.

25. Steven B. Cowan, ed., *Who Runs the Church?* (Grand Rapids, MI: Zondervan, 2004), 17.

organizational structure and closed attitude regarding church administration toward foreign relationships. Unfortunately, for a long period of time the EFGBC has enjoyed a weak relationship with the global families, concerned that her pure Christianity and domestic spiritual culture might be distorted negatively. However, this has resulted in a loss of time and contribution toward the expansion of the kingdom of God.

Another factor according to Mekonnen and Eshete is that the Muslim activity in Ethiopia by this time became a serious threat, and that might be why the Church mainly focused on domestic ministry to protect herself, and to win Muslims for Christ rather than stretching out to global ministry.<sup>26</sup>

This kind of argument can be seen from two different angles. On the one hand, the church in Ethiopia is struggling to build biblical Christianity carefully in her handling and treatment of her members. On the other hand, the church is just watching curiously the religious aggression from the Middle East and northern part of Africa as well as the neighboring nations. However, that doesn't block involvement in global evangelization if the Church has built herself with mature and envisioned leadership and a balanced spiritual attitude toward global aspects.

In the Ethiopian context it's hard to discuss the issues of missions in terms of a sending tradition instead of a receiving tradition from outside. Alemayehu Mekonnen sees the danger of religion's impact on Christianity<sup>27</sup>. He tells us how some changes in Ethiopia that have taken place in terms of religion have had a negative impact. According to his observation, Muslims in

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26. Tibebe Eshete, *The Evangelical Movement in Ethiopia: Resistance and Resilience* (Waco, TX: Baylor University Press, 2009), 86.

27. Alemayehu Mekonnen, *Culture Change in Ethiopia: An Evangelical Perspective* (Eugene, Eugene, OR: Wipf and Stock, 2013), 130-33

Ethiopia experienced negative and positive effects from the outside. During the invasion led by Adallimmam, King Ahmed IbnIbdham el Ghazi, known in Ethiopia as Ahmed the Left-handed, there was temporary success for the Muslims and consequently nine out of ten people were forced to convert to Islam in 1527. Fishakasa states that Ahmed was killed by a Portuguese soldier during the era of king Gelawdios.<sup>28</sup> In addition to that, the Muslim Nubia also announced jihad in 1450 and there was a systematic campaign of cultural and national genocide. Such historical experiences can be expected to make the nation suspicious toward foreign relationships.

Tibebe Eshete also records that the Italian invaders tried to expand their Catholicism. They tried to handle the Muslims by considering themselves as those who stand for Muslims' rights and thus enabled the Muslims to freely engage in and enjoy their faith.

In the meantime, the Italians tried to reduce the evangelicals by sending out the foreign missionaries. Despite the Italian invaders' negative attitude toward evangelicals, those who converted to Christ had a wonderful understanding regarding what they believed and held strong positions against their opponents. Tibebe stated that "they reasoned that if the white men came this far to spread the secret of the Book, the Good News, Ethiopians must be good stewards of that commitment by following their example. Lay leaders and evangelists soon emerged and multiplied throughout the years."<sup>29</sup>

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28. Yaze Kasa, *Five Thousand Years History of Ethiopia: From Noah Until 2011*, Addis Ababa:2011),280.

29. Eshete, *Evangelical Movement in Ethiopia*, 86.

However, such zeal toward mission that they had received from the foreign missionaries didn't extend across the borders of the country, and the church of Ethiopia is still motionless outside her own sphere.

## **Development and Global Christianity**

### **God's Purpose and Human Response to Development**

From the beginning, development did not originate from one individual and get transferred to the other, but basically it was God's plan and continues as it is Christ's too. Biblical development can be seen as part of a Christian's duty. The elements regarding the ministry to the poor in the report from the Social Concern Track at Lausanne II in Manila in June 1989 are described as follows:

The good news is that God has established his kingdom of righteousness and peace through the incarnation, ministry, atoning death and resurrection of his son Jesus Christ. The Kingdom fulfills God's purpose in creation by bringing wholeness to humanity and all of creation. In the Kingdom people receive by grace alone a new status before God and people, a new dignity and worth as his daughters and sons, and empowerment by his Spirit to be stewards of creation and servants of one another in a new community. The Kingdom will come in its fullness in a new heaven and earth only when Jesus returns.

Those who respond to this good news who are poor in the material sense, or powerless, are empowered by the Spirit and served by other members of the Kingdom community to experience full humanity as stewards of God's creation. The non-poor who become poor-in-spirit receive a true dignity replacing false pride in riches and are liberated to be truly human with passion for justice for the poor. They are to trust in the power of God's Spirit which enables them to serve rather than control. They enter a new family that accepts them for who they are rather than for their achievements-in material prosperity or status. The task of evangelization among the majority of the unreached who are poor will be carried out primarily by those who are poor, with appropriate support from those economically advantaged who are poor in spirit.<sup>30</sup>

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30. Vinay Samuel and Chris Sugden, eds., *Mission as Transformation: A Theology of the Whole Gospel* (New Delhi: Regnum Books International, 1999), 237-38.

The important points which the authors stress are that economic projects are vital to support people in various parts of the world, but also that more focus should be given to the gospel for it is the foundation of holistic human growth, including the spiritual, physical, mental, and social. Living in one of the developing countries, it can be observed in this area that in most cases there are people in and out of the church, mainly exposed to numerous challenges, which affect their personal lives, parents, villages and country and even beyond that their continents and other parts of the world. It seems that the outcome has made their hearts full of impossibilities. Unfortunately, the worst thing is that the same fact is true for most church leaders. This researcher believes that the Lausanne statements give direction to consider the intended aim of the Good News for the wholeness of human beings who are living in the whole globe. Even the EFGBC can derive important principles from this statement and can adopt policies in order to be involved in global Christianity and world evangelization, and to govern her entire life.

Development promotes a balanced distribution of income, and regarding the facts of the global distribution of income, the World Bank states the situation clearly. According to its summary, from a global perspective income inequality has two sources: inequality within countries and inequalities between **countries**.<sup>31</sup> In both cases there is discrimination among individuals and societies because of unbalanced income that creates clear differences of classes and status. The developing countries are still under the mercy of the industrialized world, mainly found in the western part of the world.

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31. World Development Indicators (Washington, D.C.: The International Bank, 2008), 4.

When it comes to the issue of the developing world and globalization, there are still tangible gaps between the people of this world. Merilee S. Grindle considers that the effect of globalization for developing nations has dual effects.<sup>32</sup> In one way it contributes some advantages, increasing their share of trade in goods and services, and new technologies, which create jobs and stimulate dynamic local economies. Furthermore, it plays some role in the spread of more democratic governments and in helping to sustain the legitimacy of global integration. But on the other hand, globalization is negatively affecting some parts of the world, particularly those who are in the global south, because it has the potential to cause economic dislocation, destruction of important social safety nets, accelerated environmental damages, loss of cultural identities, increased conflicts, and the spread of disease and crime.

The contributor mentions that one of the solutions to making a better future for a developing nation is directly related to those who have been burdened to act as policymakers. However, he feels unsatisfied because “clearly policymakers in developing countries face difficulties to take better advantage of globalization and to protect their citizens and economies from its darker consequences.”<sup>33</sup> He is aware that for the policymakers in developing countries such challenges hold a long and difficult road to change. The developing countries are trying to relate the impact of globalization both positively and negatively. There are advantages and disadvantages for EFGBC in its relationship to global Christianity and world evangelization. According to the above discussion, it has been observed that the role of leadership in terms of

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32. Merilee S. Grindle, “Ready or Not: The Developing World and Globalization,” in *Governance in a Globalizing World*, ed. Joseph S. Nye Jr. and John D. Donahue (Washington D.C.: Brookings Institution Press, 2000), 178.

33. .Grindle, “Ready or Not,” 201.

church mobilization toward its envisioned goal is high. To achieve such an intended goal the organization needs well equipped and skillful leadership, capable of taking a policymaker's position. The researcher strongly observes that the policymakers are very important people for the current church of Ethiopia, particularly for the EFGBC.

Ayele Tirfe Woldemichael stresses that there are some major impediments to the sector's progress like drought, which visits the country almost every two decades, soil degradation and declining carrying capacity, subsistence level production, poor physical and institutional infrastructures and absence of private land ownership.<sup>34</sup> However, he is more conscious of the absence of a truly guiding policy package that has analytically and comprehensively reflected the nation's socio-economic realities, problems, and potentials.

Internationally or by default the church of Christ is always influenced by culture, political system and other organizational systems that can affect her journey positively or negatively. In the case of policymaking, it has always been observed that the church has been imitating the pathways of the government. Such imitation has its impact in limiting both domestic and global interaction as well as broadening partnership with the global family for the sake of the gospel's expansion through holistic ministry to needy people.

T. Johnson and C. Wu direct us to the point they intend us to understand, giving factual evidence that explains the nature of all human beings and the realities which identify peoples whether they are living in similar or different geographical land locations.<sup>35</sup> As they clearly

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34. Grindle, "Ready or Not," 171-74.

35. Todd M. Johnson and Cindy M. Wu, *Our Global Families: Christians Embracing Common Identity in a Changing World* (Grand Rapids, MI: Baker Academic, 2015), 56.

state, the heart of their book emphasizes a new common identity God created through Christ, which has the power to navigate diversities, and enable the promotion of a global Christian identity.

They define the main problem of current global Christianity: "The earliest splits occurred over culture, doctrine, and ecclesiology. Later splits seemed to be based in the idea that each Christian should decide for themselves what 'church' should look like."<sup>36</sup> This shows us that unity and diversity are natural, and of course can be the means of serving each other, producing principles which thrust towards the intended goal and inspire the entire people without discrimination.

### The Urgency of Development for Today's Church

Stephan Bauman discusses the idea that today as a church and society we are facing a crisis of vision not will.<sup>37</sup> He mentions significant reasoning he developed during his discussion with the people who had been longing to see changes. According to his argument, we have people from different social groups, such as doctors and businessmen, who might know why and what is to be done. He is convinced that there are facts, which are happening on our earth today. He and his wife worked out practical solutions and came to the conclusion that the vision is not to reach out in a way that is unseen; but that it is an instrument and a guide to bring real changes that affect the groups of people positively. His argument shows that it is not

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36. Johnson and Wu, *Our Global Families*, 99.

37. Stephan Bauman, *Possible: A Building for Changing How We Change the World* (Colorado Springs, CO: Multnomah, 2015), 56-59.

enough to talk about the violence, poverty, disease, and whatever is affecting our world and society negatively; but that action governed by vision creates change.

Also, Bauman adds that in order to sustain changes at the value and behavior levels, we need to understand how changes take place in our own heart as local and global communities. The perquisites for diagnosing, sustaining, and multiplying impact avoiding superficial, short-term solutions come only by understanding changes at the root level, which are known as the value and behavior levels. His conviction demonstrates that belief is the deepest expression of who we are, and also can be expressed as the bedrock of our very existence, and values determine where we put our time, our thought, our affections, and our money. He stresses that values have the power of informing, guiding, and activating our volition and our will. He states that behavior is what is done.<sup>38</sup>

Nicholas D. Kristof and Sheryl WuDunn, tell us that even if change is possible and we can bring about changes, we need models whose hearts are easily touched when they see and hear about the people who are in need.<sup>39</sup> In other words, it has ideas which are supportive of other books, such as *Good News to the Poor, Possible*, and *Hope in Hope in Troubled Times*.

When we are talking about change, it is not only all about thinking that change comes through adult people; but we have to consider that God can use even children to fulfill the basic needs of the thousands. In the book titled *A Path Appears*, we read that Rachel was a small girl aged five when her heart was touched and emotionally moved hearing that thousands in the rural areas of Ethiopia were living without having clean water to drink. Initially she planned to

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38. Stephan Bauman, *Possible*, 92-93.

39. Nicholas D. Kristof and Sheryl WuDunn, *A Path Appears: Transforming Lives, Creating Opportunities* (New York: Alfred A. Knopf, 2014), 34-45.

raise \$300 on her birthday and when other people heard what this small girl planned to do, they raised as much as \$1,265,823, enough to provide clean water for 37,000 people living in Ethiopia. My heart was certainly touched when I read that this small girl passed away at the age of 9 after facilitating a better way for my people.

The book tells us about adult people who were involved sacrificially for the benefit of others rather than living for their own life. Additionally, the story of Nick who grew up in Oregon tells us about the story of a girl stating that “she was a reminder to us that poverty in the United States of America can be as obdurate as in Bangladesh.”<sup>40</sup>

The above argument seems challenging to the church of Ethiopia in terms of global Christianity and world evangelization, through its examining the power of vision and mission in terms of their effectiveness. Most of the time, leaders are struggling, discussing and planning for world-wide evangelization, which has not been actualized effectively for years. There is a lack of effective strategy, or poor insight, regarding its efficiency. Thus, to see real a change at a practical level, understanding and applying the concepts of belief, values and behavior is vital.

The report issued by the UNHCR indicates that people in our world are suffering in multifaceted damage, and are in need of protection.<sup>41</sup> Unfortunately, action to protect them is beset with political upheavals, ethnic clashes, ideological struggles, wars and persecution. To secure refugees in such a situation, humanitarians and politicians are taking their own sides and criticizing each other. But it seems the case is worse today compared to the time this report was issued. It is obvious to understand that the only institution that can intervene and bring a

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40. Nicolas and WuDunn, *A Path Appears*, 46.

41. UNHCR, *The State of the World's Refugees: The Challenge of Protection* (New York: Penguin, 1993), 139.

balanced and justified solution is the church of Christ. This shows that today there are open doors to involvement and participation in global ministry focusing on a holistic approach.

Tim Chester deals with confronting and challenging the people of God to take their part.<sup>42</sup> The major focus of this subject matter is advocating for the neglected people who are living below normal living level. His discussion is broad and deep, challenging the saints of God to play their role, not merely using the common word “Poor”, but reflecting all the realities that directly and indirectly relate to the subject matter, such as the causes of poverty, as mentioned in the Old and New Testaments.

The author portrays the character of the God the Bible speaks of as the God of the poor, who upholds the cause of the oppressed, and the chosen people of God like John Owen, the great Puritan theologian confessed that “churches and their members ought to think of caring for the poor as an eminent grace and excellent duty.”<sup>43</sup> Therefore, the same excellent duty is waiting for us.

### **The Necessity of Leadership to Global Christianity and World Evangelization**

Northouse defines leadership as follows: “Leadership is a process whereby an individual influences a group of individuals to achieve a common goal.”<sup>44</sup> This shows that the role of leadership is decisive for a group of people, or any organization, in order to achieve the targeted common goal, which is designed according to common interest. Understanding the

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42. Tim Chester, *Good News to the Poor: Social Involvement and the Gospel* (Wheaton, IL: Crossway, 2013), 15-35.

43. Chester, *Good News to the Poor*, 36.

44. Peter G. Northouse, *Leadership: Theory and Practice* (London: Sage Publishers, 2004), 2-3.

role of leadership and its relationship to the group who appointed their leaders, and the leadership itself, enables one to see better and fruitful organization. Thus, understanding and applying the facts regarding leadership is one of the major factors that the EFGBC has to concentrate on.

Russ S. Moxley argues that the role of leaders is to lead, provide a complying vision, set direction, and determine strategy as well as motivating and inspiring their group.<sup>45</sup>

On the other hand, Malcolm Webber states that there are three foundations of effective leadership, known as calling, character and competence.<sup>46</sup> He argues that while these three are very important for building effective leadership, there are two more elements: Christ and community. The researcher sees very important insights from the above discussion, which is helpful for evangelizing the whole world, carefully following the blueprint designed by our Master Jesus Christ. In most cases what our churches lack is not the leadership who have a divine calling, but, in some cases, it is the people who are inactive because of their character and people who are living below the expected competence. Other scholars see the role of leadership as one of the key elements. Hans Finzel claims that whether someone likes it or not he is a keeper of the organizational climate in his organization.<sup>47</sup> He adds that this climate creates a culture in which people flourish or perish as they work under someone's direction.

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45. Russ S. Moxley, "Leadership as Partnership," in *Focus on Leadership: Servant-Leadership for the Twenty-First Century*, ed. Larry C. Spears and Michele Lawrence (New York: Wiley & Sons, 2002), 47-49.

46. Malcolm Webber, *Leaders: Spirit Built Leadership* (Elkhart, IN: Strategic Press, 2006), 6-8.

47. Hans Finzel, "Creating the Right Leadership Culture," in *Leaders on Leadership: Wisdom, Advice, and Encouragement on the Art of Leading God's People*, ed. George Barna (Ventura, CA: Regal, 1997), 261-62.

It is convincing to understand that leaders are the prime creators, keepers and cultivators of corporate culture. He believes that this corporate culture is a key to saving or killing the organization and those who are included. This is true to some extent; the organization has its advantages and disadvantages too.

This statement leads us to the first epistle of Paul to the Corinthians 12 that teaches about the truths of God's gifts to build his church, serving His purpose by his grace. Additionally, Paul in his elaboration about the need of five ministerial offices in Ephesians 4:11, makes clearer the need of leadership of leadership. What he meant is that all these gifts are given to the church in order to equip the members to contribute their part of service according to their gifts.

In relation to global leadership, different authors express different realities, opportunities and challenges in different dimensions. Alan Keith of Genentech states that the need for African leadership is mostly related to the lack of adequate knowledge in developing the skill of leadership mentally as well as with respect to cultural Intelligence.<sup>48</sup> The authors believe that their books can inspire and broaden people's attitudes toward global leadership. The main problem they faced in this area is the lack of publishers. He concluded that this has caused Africans to depend only on the western-oriented books. James M. Kouzes and Barry Z. Posner state that "leadership is an identifiable set of skills and abilities that are available to all of us."<sup>49</sup>

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48. Robert J. Priest and Kirimi Barine, eds., *African Christian Leadership: Realities, Opportunities, and Impacts* (Maryknoll, NY: Orbis, 2017), 173-94.

49. James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 4th ed. (New York: Wiley & Sons, 2007), 23.

The account of global leadership above shows that to be effective from all sides; being a strategic leader is vital. The focus of strategic leadership is defined by Richard Hughes as follows: "Individuals and teams enact strategic leadership when they think, act, and influence in ways that promote the sustainable competitive advantage of the organization."<sup>50</sup>

According to Ernest Gundling, Terry Hogan, and Karen Cvitkovich, global society nowadays is in need of significant tools of adequate knowledge and practice to interact properly in this rapidly changing world.<sup>51</sup> As a result of such rapid growth the major cities of the world with their inhabitants show great differences from 1910 to 2010. The same is true with the economic changes. The authors stated that to survive tactically and strategically, the secular world is following at least two options.

"Imitators" are considered to be those that have no original creativity of their own and have stolen something from the developed countries. But the fact is far from that and they are highly influencing the market of the world with their highly qualified and less priced markets.

"Innovators-imitators" were initially looked down upon, but gradually became quite skillful at continuously improving themselves. The wisdom here is that we, as the church of Christ, need to learn from the secular world how to improve the way of surviving to serve the whole world with the holistic approach.

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50. Richard L. Hughes and Katherine Colarelli Beatty, *Becoming a Strategic Leader* (San Francisco: John Wiley & Sons, 2005), 17.

51. Ernest Gundling, Terry Hogan, and Karen Cvitkovich, *What Is Global Leadership? 10 Key Behaviors That Define Great Global Leaders* (Boston: Nicolas Bravely, 2011), 10-14.

John Kotter of the Harvard Business School articulates an approach that has probably gained the most widespread recognition over the last twenty years.<sup>52</sup> In his seminal work, *John P. Kotter on What Leaders Really Do*, provides a definition of leadership that is also contrasted with management. Leadership, according to Kotter, involves coping with change by setting a direction, aligning people, and motivating and inspiring the group often through leveraging informal networks within the organization. Management, on the other hand, focuses on coping with complexity through planning and budgeting, organizing and staffing, and coordinating and problem solving; usually this means working through more formal organizational structures and systems.

D Michael Lindsay understands that all leaders start out with at least two things: potential and opportunity.<sup>53</sup> He adds maximizing one key relationship at least with a teacher, a mentor or a boss, and then being able to capitalize on that connection. But these all need access to the right teacher, and even authors, as mentioned are the African challenges. According to Johnson and Wu, as we are engaging in global leadership, primarily we need to admit to a truth: "we have many dimensions in our identities."<sup>54</sup> Working to find commonalities as the human family should be emphasized. Here we can drive the truth, which shapes our society that we cannot solve problems only by having some committed individuals: furthermore, we need to work more and more in order to change the attitudes of our global society.

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52. Gundling, Hogan, and Cvitkovich, *What is Global Leadership?*, 15-16.

53. D. Michael Lindsay, *View from the Top* (Hoboken, NJ: Wiley and Sons, 2014), 46.

54. Johnson and Wu, *Our Global Families*, 72.

Finzel explains that leaders are the major creators, keepers and cultivators of comported culture. According to his investigation, leaders have the potential to create the culture of values and rules of the working environment. Strengthening his opinion, he summarizes: “The power to determine how the group will work together and what kind of atmosphere will be maintained lies in the hands of those at the top.”<sup>55</sup>

From his experience, Doug Murren – contributor to Barna’s *Leaders on Leadership* – recognizes that the leader is more an artist than a scientist or a politician. The convincing reason of his argument comes from his understanding of the skilled artist, who reacts well to change, and in the same manner great leadership requires a great deal of insight mixed with a high appreciation for the facts, and eventually coordinating inputs into an intelligible output upon which followers may strategically act.<sup>56</sup> Cabera and Unruh summarize that Global leaders, in short, have developed a global mindset, global entrepreneurship, and global citizenship.<sup>57</sup>

John C. Maxwell shares with us from his wisdom how the value of thinking ahead and prioritizing responsibilities marks the differences between a leader and a follower, because real leaders know how to get what they ought to want. He briefly defines success as “the progressive realization of a predetermined goal.”<sup>58</sup> He emphasizes that the discipline to prioritize and the ability to work toward a stated goal are essential to a leader’s success.

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55. Finzel, “Creating the Right Leadership Culture,” 262.

56. Doug Murren “The Leader as Change Agent,” in *Leaders on Leadership*, ed. Barna, 201.

57. Angel Cabrera and Gregory Unruh, *Being Global: How to Think, Act, and Lead in a Transformed World* (Boston, MA: Harvard Business Review, 2012), 24-54.

58. John C. Maxwell, *Developing the Leader within You* (Nashville: Thomas Nelson, 1993), 19.

To be effective, leaders are expected to live a life of integrity. To John C. Maxwell, integrity is being “whole”, living a life identified by its single-mindedness, having nothing to fear, just like an open book. In his understanding, a person of integrity is one who has established a system of values against which all of life is judged.”<sup>59</sup>

Cabrera and Unruh challenge their readers, emphasizing that global leadership requires a global mindset to understand peoples’ culture.<sup>60</sup> According to their argument, culture is the key to making life easy, but it also limits our interaction outside our “world”. To connect globally, understanding culture and interpreting it for the sake of global attachment is vital. As a faith family, the need for spiritual maturity is fundamental to build real global connection. Clinton reminds us that our challenge as leaders is to develop godly character, and that apart from character, ministry is only religious activity or possibly worse. Thus, while working on global leadership issues, it is worth considering a focus on building character first. Building healthy character requires nurturing individuals as well as the group. Allan Bird notes, “To complement the individual’s personal development that lays a foundation for global leadership development, organizations provide provisional development in the form of training for transfer, teamwork, and travel.”<sup>61</sup>

On the other hand, Rosabeth Moss Kanter challenges us with the role of many contemporary leaders of traditional institutions who succeed by focusing on the needs of their

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59. Maxwell, *Developing the Leader within You*, 36.

60. Robert Clinton, *The Making of a Leader*, 2nd ed. (Colorado Springs: NavPress, 1988), 48.

61. Mark E. Mendenhall, Joyce S. Osland, Allan Bird, et al., eds., *Global Leadership: Research, Practice, and Development* (New York: Routledge, 2013), 98.

own organization and being the best advocate for the interests of their own group.<sup>62</sup> These kinds of people attract the resource to their institution and defend its borders, drawing sharp distinctions between insiders and outsiders, “us” and “them”. So, the writer challenges us that such leadership limits the pace of the organization toward a broad partnership circle, and the best benefits come more from the leaders who have cosmopolitan aspects, who are comfortable across boundaries and who can forge links between organizations. Such leaders can display their power and vision to inspire actions, and empower others, in order to encourage people from diverse functions, disciplines, and organizations to find a common cause in goals.

Henry Y. Wan argues that the world we are living in is dynamically changing.<sup>63</sup> According to his investigation over the last fifty years, some developing economies achieved the fastest growth rates ever seen in human history. The factors that contributed to such remarkable and continual success are closely related to the independence that many countries actualized after World War II, and as a result the socio-political and technological environment has been changed profoundly over the last fifty years.

To attain such a significant achievement, decolonization has played a vital role, and is particularly astounding in countries like Uganda and Western Asia. Consequently, Eastern Asia factories were able to utilize the amazing amount of fuel that enriched their economic values. This shows that socio-political and technological changes are taking place not only by chance,

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62. Frances Hesselbein, Marshal Goldsmith, and Richard Beckhard, eds., *The Leader of the Future* (San Francisco: Jossey-Bass, 1996), 90-91.

63. Henry Y. Wan Jr., *Economic Development in a Globalized Environment: East Asian Evidence* (New York: Springer Science Business Media, 2004), 3.

but also they are the outcome of multi-dimensional changes in the world including views and abilities toward self –governing. So, we can see that there are issues and events contributing to rapid global change, when leaders adjust strategies and tactics ahead. As church ministers who are engaged to serve the whole world with the holistic approach, we can see that there is a need for leaders who are fully aware of, and able to empower, the emerging leaders who are envisioned to reach our global society.

On the other hand, Manuel Flury advises his reader of the significant need for participation to emerge as a key to sustainable development, and in particular, to the management of local resources and conflict resolution.<sup>64</sup> His emphasis is more focused on making development sustainable rather than on timely satisfaction. The author is convinced that we can always face conflicts as we are working with people who have different backgrounds and practices. For this argument he bases his investigation on research conducted over seven years (1993-2000). The summary of findings tells us that there is substantial potential in environmental management for new cooperation. Consequently, civil society organizations become empowered when they obtained greater control of resources and decisions. Hence the evidence shows that participation can link efficient environmental management with environmental aims.

Related to such facts, one of the qualities of strong leadership in the present global atmosphere is the ability to understand and resolve conflicts in a proper way. Runde and Flanagan's reference from John Lay's discussion in this area gives an important lead. According to

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64. Manuel Flury, *Local Environmental Management in A North-South Perspective* (Amsterdam: IOS, 2002), 24.

this author the primary step is understanding conflict dynamics. He defines conflict as “any situation in which people have incompatible interests, goals, principles, or feelings”<sup>65</sup>.

Underpinning this and many other definitions of conflict is the notion of differences.

From all this, we can see that scholars have been fully convinced that there is a lot of work to be done in connecting a globally diverse society. To meet such diverse differences, one is bound to come with experience from the past as well as with emotional baggage. The focal point here is understanding that leaders are not expected to be experts who have supernatural ability to master conflict resolutions; but they are expected to work with the understanding of how those conflicts occurred and what strategies and tactics should be applied for resolution. To be effective in this area, leaders need global exposure that enables them to be effectively and productively engaged for their organization.

It always seems easy to think that the perspectives of our own culture or background are right or appropriate to find a solution easily for sophisticated issues, whereas the approaches of others are not. In this case values need some inspired virtues. Lorin Woolfe expresses the view that there is a need for honesty, purpose, and characteristics, which include kindness, passion and humility, tracing this to the leaders who were in the biblical period.<sup>66</sup> Such leaders have a quality of characteristics and God-given potential to lead God’s people, who dwelt in various geographical locations and conditions. The author reminds us that during the biblical era there were leaders who had been inspired by the gifts of performance

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65. Craig E. Runde and Tim A. Flanagan, *Becoming a Conflict Competent Leader: How You and Your Organization Can Manage Conflict Effectively* (San Francisco, CA: Jossey-Bass, 2007), 19-23.

66. Lorin Woolfe, *The Bible on Leadership: From Moses to Matthew—Management Lessons for Contemporary Leaders* (Washington, D.C: American Management Association, 2002), 11-14.

management, like Noah, Solomon, and Jeremiah. Moreover, leaders during the biblical era were inspired in team development, courage, justice and fairness, and leadership development.

This demonstrates to us that in most cases the role of leadership is natural and universal. In other words, it indicates that there are some rapid changes in technological and intellectual aspects. Similarly, some people have God-given potential and wisdom to serve as leaders in order to guide their “own generation” effectively. This encourages us to focus primarily on our Living Bible, considering it as a basis and source of knowledge to shape the attitude of global leadership.

To build realistic competency, it is believed that the complexity of situations requires a leadership awareness of the challenges that come from the characteristics of both sides. Michael Fullan and Lyn Sharratt argue from their point of view that there is a high need for sustaining leadership in these complex times to achieve an individual and system solution.<sup>67</sup> According to their understanding, leadership energy has received greater attention as people have grappled with the complexity, not only of achieving of substantial improvements under challenging circumstances, but also of maintaining organizational momentum for continuous improvements.

Based on their investigation, they delve into the issues of leadership sustainability by examining a large school district with which they are associated. The question they based their research on was: “Under what conditions can leaders in the system sustain their efforts individually and collectively?” The steps they took were, firstly providing some contexts in describing the district, and the literacy collaborative (LC) model that has been focusing on the

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67. Michael Fullan and Lyn Sharratt, “Sustaining leadership in complex times: an individual and system solution,” in *Developing Sustainable Leadership*, ed. Brent Davies (London: Paul Chapman Publishing, 2007), 116.

reform. Secondly, they present the results up to that point. Thirdly, they get into the topic of substance of sustainability by drawing directly on data from school principals in the district. Finally, they take up the implication for sustaining a leadership presence as a continuous force for improvement, concluding that it is both an individual and a system responsibility.

From their discussion something important for individual and group leadership systems can be seen. Both leadership systems are highly related to different situations which are related to daily life.

To change the world, as Billy Graham's statement emphasizes, "The greatest need in America at the moment is for a moral and spiritual renewal. This comes, I believe, only as we turn in repentance and faith to the living God, who stands ready to forgive and renew us from within."<sup>68</sup> Os Guinness challenges his readers, "The integrity and effectiveness of America's future in the world depends ultimately on the integrity and effectiveness of the faith in the hearts and lives of Americans."<sup>69</sup>

From Graham's book, we see that change is not something that takes place just in one moment; rather it is a process that requires an understanding of the elements of change, principles of change and the distance that someone needs to travel to arrive at the end point of that change. Another way to understand how to change the world is that we have to know from where we begin. That is an understanding of what is to be changed. Knowing the value of culture is vital. It is stressed that the essence of culture is found in the hearts and minds of individuals-in what are typically called "values". According to Guinness' definition, values are

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68. Billy Graham, "The Moral Weight of Leadership, "New York Times, March 17, 1998, 17.

69. Os Guinness, *The American Hour*(New York: Free Press, 1992), 399.

simply moral preference; inclinations toward, or conscious attachment to, what is good and right and true. Culture is manifested in the way these values guide actual decisions we individuals make about how to live, that is, how we spend our time; how we work; how we play; whom we marry; and how we raise our children; whom or what we worship; and so on.

This teaches us to see that our world view plays a very important part in shaping our attitude and some other total beliefs of our world. The research is interesting in the way it summarizes that our choices are shaped by our worldview. Briefly it states on the same page that “history is little more than the recording of the rise and fall of the great ideas-the worldviews-that form our values and moves us to act.”<sup>70</sup>

Following these points, Guinness indicates that if the Americans want to succeed in restoring a moral influence in their own culture, they need to cultivate a Christian mind and live out a biblical worldview.

Bill George, in his book *7Lessons for Leading in Crisis*, briefly summarizes the lessons as follows: the first step encourages one to face the problem rather than leaving it as it is while moving forward.<sup>71</sup> The problem might be serious. His second recommendation shows that when we are in crisis, we have to work with others, sharing our burden with the ones around us. In other words, his advice shows that we don’t need to miss such a great opportunity to delegate to others. The third piece of advice is to stand firm during such a crisis and to escape the temptation to jump to quick-fix solutions that may mask the real problems and leave the organization vulnerable to repeating the crisis. Solving such problems takes an understanding of

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70. Guinness, *The American Hour*, 399

71. Bill George, *7 Lessons for Leading in Crisis* (San Francisco, CA: Jossey-Bass, 2009), 9-13.

their root cause, and then implementing solutions. He adds, "Getting ready for the long haul is another way for better solution."<sup>72</sup> At this level the one who is facing the crisis gains wisdom to see far and deeply into how to struggle and to defend against the worst conditions, rather than feeling satisfaction and looking only at the tip of the problem. In addition to the lessons mentioned, redeeming a good crisis is advisable, because the challenges we are facing represent our best opportunity to make major challenges in our organization. They have power to lessen the resistance that exists in good times. According to the author, focusing on the point is the next lesson, and continuing on while focusing on winning is the final approach. These are the stages that the organization must go through to come out of a crisis. These seven lessons will be immediately useful in dealing with current crises and preparing for future ones.

Scholars mention two reasons that inspire the readers toward its content. The first point is trustworthiness that comes from the knowledge of the contributors who knew very well what they were all talking about. It seems that they might be dwelling on the dispositional factors, as some do. They might be dwelling on situational factors, which others do. They might also be dwelling on the systemic factors, as still others do. However, their eyes are wide open and make legitimate their own dubiety. The second convincing point is the values they express, indirectly or directly making a comparison to what every true democratic institution should reflect: transparency, freedom, parity, and moral awareness of its leaders<sup>73</sup>.

What makes this more interesting is its special focus on a single subject known as morality or ethics. The political philosophers dating from the early Greeks, and theologians

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72. George, *7 Lessons for Leading in Crisis*, 10.

73. Deborah L. Rhode, ed., *Leadership: The Theory and Practice of Power, Judgment, and Policy* (San Francisco: Jossey Bass, 2006), 15-19.

dating from the Middle Ages, occasionally discussed virtues in the context of leadership. To justify the key role of morality in the life of leadership, the contributors evaluated scholarly written works.

The following statements describe the same fact:

The past quarter-century has witnessed the rise, fall, and occasional resurrection of transactional leadership, transformational leadership, charismatic leadership, authentic leadership, autocratic leadership, steward leadership, servant leadership, collaborative leadership, laissez-faire leadership, and value leadership. What is striking about this literature is how little has traditionally focused on ethics.<sup>74</sup>

In the same book, Hames challenges politicians and current leaders with detailed arguments. According to his investigation, leadership is suffering because of its stagnant attitude and immovable pace. Those who lead us are not willing to open their eyes to see what is going to happen and to see how they should be shaping their leadership style. He reveals that some people monopolized the role of leadership, closing the gates and refusing to give attention to the global challenges and opportunities.

The book covers at least five areas on morality and ethics in leadership. There is an underlying fact that popular usage sometimes conflates leadership with status, power, or position, but scholars draw distinctions between them. According to Rhode, “Leadership requires a relationship not simply a title: leaders must be able to inspire, not simply compel or direct their followers.”<sup>75</sup> The importance of this book in terms of global leadership is that it is demonstrating the relationship required and how vital it is. There is no society in the world that

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74. Rhode, *Leadership*, 19-21.

75. Rhode, *Leadership*, 18.

ignores and denies the value of relationships and the impacts of moral or ethical practices.

These are known as the means of displaying a commitment to right action.

This book is very important, not just to see what moral-ethics is, but also that it has power to bridge and connect the global society in order to dig and reach for solutions and equip a more morally and ethically fitting leadership. The way they define “rulers” and leaders is interesting: according to their definition, rulers are mostly those who govern without moral value like Hitler.

### **Integrating the Elements**

The desired participation in the field of global Christianity and world evangelization comes only if there are well designed, integrated and established bases of mission, development, and leadership understanding. Due to such achievements, the heart of stewardship plays a vital role. The Lutheran Church Missouri Synod developed inspiring biblical stewardship principles, which are helpful to adopt. They claim that “Christian stewardship is the free and joyous activity of God’s family — the church — in managing life’s resources for His purposes.”<sup>76</sup>

According to this principle, Biblical stewardship should reflect the reality that stewards are God’s servants and managers, not owners and served by the Lord, and called to serve the Lord and his people.

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76. “Stewardship Ministry,” The Lutheran Church: Missouri Synod, accessed January 18, 2020, <http://www.lcms.org/stewardship>.

## Models in Global Christianity and World Evangelism

David J. Bosch states that our mission has to be multidimensional in order to be credible, and faithful to its origins and character, focusing on the incarnation of Christ, his death on the cross, his resurrection on the third day, his ascension, the outpouring of the Holy Spirit at Pentecost and the Parousia.<sup>77</sup> His argument reveals that Protestant churches have rarely developed a theology of the incarnation and the other important elements which are mentioned above, and consequently there is a need to develop and apply such principles to mission purposes. When it comes to the facts in the case of the Ethiopian church, people assume that they have been deeply involved spiritually, depending on the long period of ministry they have experienced as Christians; but, when it comes to depth of theological formations, there is a lot to be done. One of the obstacles that limits this is the theological limitation.

Bosch's warning indicates, "If there is no possibility of ignoring the present crisis in mission, nor any point in trying to circumvent it, the only valid way open to us is deal with the crisis in utmost sincerity yet without allowing ourselves to succumb to *it*."<sup>78</sup> This is what should govern our churches as a principle to evaluate their current situation and step forward in order to redeem the light of the day!

Christianity in India traces its history back to AD 52, based on the time when Thomas the apostle traveled as a missionary and preached Christ to Indians. Additionally, the Catholic Church sent missionaries from Europe, particularly from Lisbon, in 1498, and then Evangelicals

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77. David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis, 1997), 512.

78. Bosch, *Transforming Mission*, 7.

arrived in India in 1706.<sup>79</sup> Despite some major mistakes that affected the ministry of European and western missionaries in the context of India and other missionary related countries, the motivation and sacrifices of the early missionaries has to stand as a living motivation and challenging impetus to the EFGBC, in order to encourage the church into cross-cultural missions, particularly in global missions and the world evangelization movement.

The message of the gospel has been across the world since the establishment of the church. For such an eternal plan God always prepares people from different parts of the Globe.

Mark A. Noll says that Evangelism always involved more than revival of religion, but from the beginning both revival and the longing for revivals were always central.<sup>80</sup>

### Global Models

According to Neighbor the church has to examine herself as to how the normality of growth has to take place.<sup>81</sup> Thus, examining the lifestyle of traditional church structure, which has a long duration, is mandatory. He makes it clear that 70% of the Southern Baptist churches are either declining or stagnant. He concludes that we as Christians are at the end of an era and this will be proven by the shrinking of the churches. Consequently, the author advises his readers to observe what the Holy Spirit is beginning to do in our generation to raise up the

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79. Robert Eric Frykenberg, ed., *Christians and Missionaries in India: Cross-Cultural Communication since 1500* (Grand Rapids: Eerdmans, 2003), 34-54.

80. Mark A. Noll, *The Rise of Evangelicalism: The Age of Edwards, Whitefield and the Wesley's* (Downers Grove, IL: InterVarsity Press, 2003), 76.

81. Ralph W. Neighbor, *Where Do We Go from Here?* (Houston: TOUECH Publications, 2000), 29.

beautiful Bride of Christ in an appropriate form. In fact, his appreciation is that we need to focus on small group or cell churches, which can act as a cell to expand to a global level.

C. Gordon Olson claims that we have an obligation to be involved in global mission, if we really have adequate knowledge of biblical teaching. He stresses that “The central issue of understanding the biblical basis and motivation for Christian missions is the uniqueness of Christ and the gospel He gave to His apostles to proclaim throughout the world.”<sup>82</sup> He strongly challenges some arguments that claim to show how we can meet the need ahead of us. He discusses some challenges, which are noted as they are continuing challenges in the world. He found that some of these challenges are closely related to political approaches, like nationalism, dictatorship leadership, terrorism and liberal theology; on the other hand, the author strongly criticizes a liberal ecumenical movement that is negatively affecting the conservative stand of evangelicals’ faith. He claims that nationals in these areas are developing indigenous theologies which are so destructive of genuine biblical faith. It seems that evangelicals today are in confusion regarding global relationships and identifying churches and organizations according to their context of belief and position toward the orthodox doctrinal basis.

He also strongly challenges evangelicals to learn and apply the experiences that the Pentecostals developed, using media as their channel, which is found to be a very fruitful means of ministry.<sup>83</sup>

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82. C. Gordon Olson, *What in the World Is God Doing? The Essentials of Global Missions* (Cedar Knolls, NJ: Global Gospel Publishers, 2001), 265.

83. Olson, *What in the World Is God Doing?*, 347-49.

Fortunately, most Pentecostals in Ethiopia and even in Africa are communicating their message, conducting media services as a means of communication, and the outcome is promising to be huge. However, some Pentecostal churches, like EFGBC, are still not interested in such means of communication, and consequently they lack a strong connection with their own people as well as with the rest of global society.

The best model to follow in leadership building is Jesus, the Servant-Leader. To be effective in global ministry, it is necessary to develop servant leaders. Stephen R. Covey discusses very important points on how his team developed and built a solid foundation on servant-leadership and community leadership in the twenty-first century.<sup>84</sup> He classifies the roles of leadership into four categories. According to his conviction, the first role is simply to be an example, a model: one whose life has credibility with others, has integrity, diligence, humility, and the spirit of Servant leadership. He stresses that such a role is the most fundamental of our roles as leaders. He gives an example from a question to Albert Schweitzer as to how kids learn. Schweitzer answered, “Three ways, First, Example. Second, Example. Third, Example.” Nothing is as powerful as example.<sup>85</sup>

The second role of leadership is path finding. That is the vision role. The role decides what your mission is and what your values are. The big mistake people make and that leaders tend to fall into is to announce to other people what their mission is. If there is no involvement of the people in forming the mission, there is no commitment of the people.

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84. Stephen R. Covey, “Servant Leadership and Community Leadership in the Twenty-First Century,” in *Focus on Leadership*, ed., Larry C. Spears and Michael Lawrence, 27-29.

85. Covey, *Servant Leadership and Community Leadership*, 28.

The third role of leadership is alignment. According to his understanding, once someone has chosen the words that define what his vision, his mission, his values are, then he has to make sure that all of the structures and systems inside the organization reflect that. He underlines that making this realistic is the toughest part of the path finding role.

The fourth role of leadership is empowerment--empowering people. The fourth role is essentially the fruit of the first three. When people have a common vision and value system, and have put them into the right structures and systems reinforcing that vision, then they have institutionalized that as moral authority, and can consider it as a lifeblood feeding the culture constantly.

Obviously, the author mentioned the character of leadership, whether it is global or local. But most writers whose focus is in on leadership bypass the problem of servant-leadership. Thus, the researcher sees very important insights in this book. Sharing the roles of leadership only is not enough. Knowing how to solve the problem is vital.

Regarding servant leadership, there are some models who can portray the true image of servant leadership.<sup>86</sup> As it is elaborated in this book, the first model is Jean Monnet, a Frenchman who played a role in the instigation of the European Union, which makes his contribution unique because of his intelligent mind that enabled him to be a man of vision, credibility, trust and service.

The second brilliant man, whose name is mentioned as an example of a historic-leader is George Washington, often remembered and called by Americans “Father of our Country” due

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86. Dirk Van Dierendonk and Kathleen Patterson, eds., *Servant Leadership: Developments in Theory and Research* (London: Palgrave Macmillan, 2010), 4-8.

to his pivotal role. He was all in all for his people and country, struggling, and shaping the nation for the present and future, prioritizing the well-being of his people. The third person mentioned as an example of historical servant leadership in this book is William Wilberforce, an Englishman who devoted his life to the abolition of the slave trade in England. Inspired by his position as a Member of a Parliament, he devoted himself in selfless services for the good of others, when it was an incredibly unpopular stance to take.

From the same book, we see that in the theory of servant leadership, there are two areas: while genuinely concerned with serving followers, in the meantime the servant leader acts as a steward who holds the organization in trust. We find in the same book a quotation which summarizes well: "The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead."<sup>87</sup>

According to Ronald Haksebergen, our approach toward development as a church is not based on something vague; rather we have some Christian traditions of faith and international Christian engagements.<sup>88</sup>

Shane Clifton states that globalization is using the scale of values as a means of developing the required terms and relations for the purpose of studying the phenomenon of globalization.<sup>89</sup> David Livermore imparts very important things to us about the cultural

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87. L. C. Spears, *The Power of Servant Leadership* (San Francisco: Barrett Koehler, 1998), 1.

88. Ronald Haksebergen, *Serving God Globally: Fixing Your Place in International Development* (Grand Rapids: Baker Academic, 2012), 13-25.

89. Neil J. Ormerod and Shane Clifton, *Globalization and the Mission of the Church* (New York: T and T Clark, 2009), 148-50.

intelligence difference, which is focused on the capability of functioning effectively in a variety of cultural contexts including national, ethnic, organizational, and generational.<sup>90</sup>

By its nature, high Cultural Intelligence (CQ) has the power of building individuals who “with high CQ have an integrated view of the world that appreciates both the similarities and differences among people. Rather than being threatened by differences, they look for what they can learn from them.”<sup>91</sup>

The author demonstrates in his subject matter a way of approaching the age-old topics of cultural sensitivity, racism, and cross-border effectiveness. To bring this into our learning focus, the contents in this book are scholarly selected, researched, investigated, evaluated and published for the sake of the true satisfaction and needs of our global society. To the researcher these are the main factors that make a global society. They are also a means of solving multi-sided problems and challenges.

According to the author’s explanation and conviction, CQ has a variety of functions among different people and in different global areas. For instance, it has been investigated that teachers with high CQ learn how to adapt their teaching, assessment, and feedback strategies when working with students from various cultural backgrounds. In the same way human resource managers with higher levels of CQ have a better sense, for example, of how to handle a Muslim employee’s request to make it manageable.

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90. David Livermore, *The Cultural Intelligence Difference: Master the One Skill You Can’t Do Without in Today’s Global Economy* (New York: American Management Association, 2011), 5-40.

91. Livermore, *Cultural Intelligence Difference*, 7.

### Important Points That Should Be Underlined

In the literature discussion, the researcher has tried to assess the main areas of subject matter. As has been mentioned, to be effective in world evangelization, a discussion about the contents of mission, development and leadership is required. Therefore, the major focus of this literature review has been in this area. From this discussion, some important points are summarized:

1. God is the author and motivator of mission and his church is assigned and obligated to accomplish this unfinished task of global evangelization.
2. The church of Christ has been involved in global missions since the time of Pentecost and still is now; therefore, every single believer and church in this world is expected to contribute their part towards global Christianity.
3. Christianity nowadays is shifting from the global north to the global south, and the countries in Africa including Ethiopia are expected to actively contribute their part.
4. Missions without development cannot accomplish its task properly; therefore, we need to teach about development and mission as basic principles in accomplishing the Great Commission
5. Whether for domestic or global evangelism, leadership is vital. Therefore, we need to equip and empower our leaders in order to be involved in God's missions fully.

### Conclusion

The researcher has researched and reviewed very important books which can contribute significant lessons to the reader in terms of the topic. Mainly the discussion has been presented

under major sub-titles, in order to assess all important areas. Thus, the review is found to be an essential part by its contribution to the topic of this research.

The literature review is aimed to interact with globally written books, which are written targeting the diverse global family. More of the review is focused on the materials which discuss three major components of Global Christianity, identified as mission, development and Christian leadership. These are chosen because to be effective in global Christianity and world evangelization, the EFGBC has much to learn about what the Christian family is doing in this area, and what makes some successful and others unsuccessful.

Thus, the review worked on some questions such as why the church needs to focus on global Christianity and World evangelization as well as holistic ministry. In this case the expected scholarly perspectives of globalization, particularly its positive and negative influences, have been seen in depth. Since the world system is rapidly changing, and the church is expected to be changed for the sake of world evangelism; this was one of the key points focused on in detail in this review.

The fundamental reason for the church of Christ to focus on mission as a major daily and lifelong duty has been related to the ideas discussed by scholars.

The basic issue of mission and its scope has been discussed broadly in connection with the references from literature which elaborate Biblical passages (Genesis 3:9 with John 3:16). The contemporary facts of Global Christianity and world mission have also been extensively discussed in the Ethiopian context. But the Ethiopian church has accomplished little considering her long Christian experience.

Development as a basic requirement of serving the holistic person has been discussed in depth. The review shows that development was God's intention from the beginning and should continue through the holistic ministry of the church. The Lausanne declaration is seen as a major factor showing to the whole church the need for holistic ministry.

In the review the tangible gaps created among humanity have been revealed.

Development has been examined in the sense of comparing and contrasting the global condition of people. The discussion shows us that each and every nation has its own internal challenges. Some might be natural and others man-made distractions. Overcoming such defense mechanisms, the EFGBC must make the required sacrifices in order to be involved in holistic ministry, which is integrated with global mission.

The role of leadership, and its importance, has been broadly reviewed with its decisive contribution to a group of people or any organization. Achieving the targeted common goal is seen from different angles, understanding and applying. The literature review directly and indirectly contributed to the urgent needs of leadership to stabilize the internal situation by equipping the emerging leadership. Particularly in the case of EFGBC, the literature review has a great significance in guiding how the EFGBC leadership might expand into Global Christianity and world evangelization. Some points indicate that global leadership requires a global mind-set to understand people's culture, which is the key to making life easy. Since the world we are living in is changing dynamically all the time, upgrading and updating our leaders' skills was mentioned as an important area. Thus, the literature review assessed global society from which the EFGBC can learn much.

## CHAPTER FOUR

### METHODOLOGY

#### **Introduction**

Methodology for this research was historical analysis, participant observation, and survey research. Concerning research design, three approaches, qualitative, quantitative and focus group have been involved, to evaluate from different angles. In addition, the comparing and contrasting system has been involved for its importance to see the issue in the domestic as well as the global sphere.

#### **Research Design**

The researcher was more inclined to follow three types of research approaches. The character of the research was more descriptive; therefore the qualitative research method was found more significant to deliver the findings in a better way. However, the research was also designed to see how many people would agree or disagree with the ideas which were given in the questionnaire. That led the researcher to propose some research questions for a quantitative research approach.

Consequently, the researcher prepared 14 questions in the questionnaire under three main areas, namely: 1) Understanding the Missional and Evangelistic Experience of the Respondents and their Churches, their personal understanding of mission, and the role of their local church in this area (Q 1-4); 2) How to Understand the Role of EFGBC in World Evangelism

(Q 5-11); and 3) How to Integrate Mission and Development toward World Evangelism (Q 12-14).

For qualitative data analysis, the researcher prepared 7 questions trusting that he can collect the expected information, and in the meantime these questions would help the interviewees in order to deliver important information. Regarding the focus group, the researcher decided on a discussion based on the 6 important questions, to enable the participants to share their ideas, assessing all global areas and their relationship to the selected topic.

### **Targeted Population**

The targeted population for data collection was the students of two Bible Schools, namely the Central Region Bible College, and the Ethiopian Full Gospel Theological Seminary, who can represent the whole Ethiopian Full Gospel Believers' Church for they come from all geographical areas, east, west, north, south and central parts of Ethiopia. The students who participated in these questionnaires mainly came from different local churches of Ethiopian Full Gospel Believers' Church. Also, there are some students from other evangelical churches and the reformed Orthodox Fellowships.

### **Sampling Procedures**

As stated above, the researcher grouped the respondents into two: the group from the Ethiopian Full Gospel Seminary, and The Central Region Bible College. In section one the sampling was done randomly by selecting a specific group of people from all parts of the

country, regardless of gender, age, educational level, as well as ministerial background. The selection was done from at least five geographical locations, where the EFGBC local churches are established. These participants had credible significance because of their spiritual and intellectual maturity. The Central Region students also had a broad outlook for they are living in the capital of the country.

Consequently, in the first phase, the researcher distributed questionnaires to 50 respondents who are doing their studies in the EFGBC Seminary; but only 28 of them responded in the required time. Regarding their gender, 2 of the participants were female, and 26 were male. Out of those who responded, 1 completed 12<sup>th</sup> Grade, 5 have diplomas, 21 have their first degree, and 2 have done their master's. Another essential factor thought vital for this study was the time of their conversion. The findings demonstrated that they have been in Christ for a long time, and thus for 2 of the respondents the number was between 10 and 17 years, 13 of them between 18 and 28, and 5 of them were believers in Christ for between 29 and 39 years. Regarding their age, 11 were between 25-35 years old, 11 were between 36-45 years old, 4 were between 46-55 years old, and 2 of them preferred not to say. Their ministerial office was the other factor that the researcher focused on, and the data shows that among the total respondents from EFGTS, 12 were pastors, 9 evangelists, 3 teachers, 3 involved in different church ministries, and 1 preferred not to say.

In the second group, from the Central Region Biblical College, the expected participants were about 48, which means that was the number who had received the questionnaires; however, only 23 of them responded to the questions they had been asked. When it comes to the basic background of the participants, the researcher has identified 20 male, and 3 female,

with the age levels being seven people between 25-37, seven participants between 36-45, seven participants between 46-55, and two over 55 years of age. Regarding their educational status, the data demonstrates that three had secondary education, nine had diplomas, eight had a first degree, two were at MSc level, and one at grade 10 level. Their salvation experience shows that 1 has been in the Lord for 10 years, 3 between 11-20 years, 12 between 21-30 years, and 6 of the respondents had been between 30- 35 years in Christ. The participants have been in reasonable ministerial experience to evaluate the questionnaires. They were two pastors, thirteen evangelists, two teachers, and four identified themselves as youth coordinator, zonal coordinator, or deacon. Among all the respondents to the questionnaires, there were only two participants who decided to keep silence in this area.

The period of time that the participants have been in ministry was conceded as additional important information for this data analysis. In the case of Ethiopia, the political situation, predominantly the communist regime and then its collapse, means that many people have been shaped spiritually to worship and serve God in a better way. In other words, the eras of persecution and freedom of worship taught Ethiopians how to treat every single opportunity for the best of God's mission. Having suffered severely for their faith during the communist government can work as a motivator to redeem their golden age of freedom. Such experience has enabled any Ethiopian minister to share a lot about the missional experience domestically and abroad. Thus, time in ministry was very vital. Concerning their ministerial experience, 2 have served between 1 and 5 years, and 1 has served for 7 years. Additionally, 6 people have served a range between 11 and 20 years, and 4 people mentioned that their ministerial experience was between 21 and 30 years. Regarding their regional location many of the

respondents in this group were from the central region, which is the capital of the country, but only one participant came from the southern region.

Since the research was fully focused on understanding the global evangelistic role of EFGBC in general, it was compulsory to collect data that covers the whole geographical area of the nation. Hence, we had representatives from five distinct locations as follows: from EFGBC, eight students came from the central region, three from the eastern part, three from the northern part, three from the southern part, and eight were from the western part of the country. For the sake of data analysis, the researcher preferred to work having merged the results of respondents together.

### **Qualitative Data Analysis**

Based on the above procedure, the first interviewee Wonfdifraw Addis, is a forty-year-old with BA educational level, has experienced salvation since 1987, and is ordained as a pastor and now teaching in one of the Bible Colleges in Addis Ababa. He gave his opinion on the questions he was asked on 27/01/2019, at 9:45pm. Gille Wakjira is in Christ since 1984, and served as a pastor for a long time. Also, he has served as a vice president in the national office of EFGBC and is now working as a head of the mission department in Ethiopia Full Gospel Theological Seminary. He was interviewed on 14/02/19 at 9:00am. Geme Girma, another contributor to this research, is a 45-year-old, who has been in Christ since 2000, and is now serving as a president for the South East Regional part of Full Gospel Believers' Church. He was interviewed on 5/02/2019 at 9:40 am. Teshome Ayele, a Th.D. holder, is a 58-year-old, who has been in ministry for the last 28 years. Currently he is serving in a pastoral office in his

denomination and coordinating in a theological college in Addis Ababa and was interviewed on /22/02/2019 at 3:00 pm.

Yohanes Abate, one of those interviewed, has been teaching in the EFGBC Seminary for a long time and coordinating the educational department at national level. He replied to the interviewee on 8/02/2018, at 3:07 pm. From these interviewed individuals the researcher was be able to collect adequate information.

### **Focus Group**

According to the project proposal the number of participants designed to attend the focus group was 5-7, and exactly 7 participated in the discussion. Regarding their background, 6 of them were male and only 1 was female. Concerning their educational background, 6 of them hold a first degree and 1 was a PhD candidate; in terms of their salvation experience, 1 has been for a long time in Christ - 31 years -and the least for 19 years. They have had different ministerial experiences as a missionary outside Ethiopia, teachers, evangelists, and as youth coordinators for many years. And in this case the one who has been in ministry for the longest served 23 years, and the least time in ministry was 10 years. Concerning their age, the oldest was 48 and the youngest was 28 years old. Thus it can be seen that the combination for this group discussion was well organized and targeted.

### **Data Collection Procedures**

Data collection was organized around the research according to emerging themes, corresponding themes, Biblical evidential data, and lastly, according to themes that arose

according to their logical order. Concerning the collection of data from respondents, the researcher has been assisted by some church leaders and full-time ministers. In some areas, even the senior pastors contributed significantly to making this data collection easier.

### **Data Analysis Procedures**

Data analysis was done numerically according to related areas, and in written form as it was available for investigation. Statistical data analysis techniques were also employed. As it is better to have a logical flow, the findings for this research have been processed and organized following the conceptual flow that indicates the state of the church and its challenges. The researcher used helpful techniques like the SPSS16.0 system for analysis. The character of the research motivated him to discuss widely and in depth, primarily based on the findings of the interviews. The type of research itself revealed that the interview would contribute to acquiring valuable information. Apparently, such interchangeable discussion made the argument more rational. The survey data was used to strengthen and confirm the findings of this research. Hence it was designed as a supportive tool to investigate and evaluate, based on the inquiry that was presented to the respondents. The focus group has also been organized in such a suitable way that leads toward the intended goal for this research.

Therefore, the order of discussion on this field research was analyzed and summarized by the following three major divisions. The first one was based on the questionnaires that were distributed to two Theological schools. The second category included interviews of some selected individuals and the third one was focus groups.

### **Interpretation**

The interpretation of data was done following accurate data analysis and interpretation principles. The researcher has interpreted the realities which were reflected by the population, integrating with the Biblical context of the subject matter.

### **Reporting Procedure**

This data reporting should be done using descriptive methods. Since the first responsible and accountable people for the church in Ethiopia are the leaders, the results of the investigation will be communicated to the Ethiopian Full Gospel Believers' Church leaders and to other related officers at national and regional levels. The researcher plans to report and communicate the findings to the right people who are leading the Ethiopian Full Gospel Believers' Church at National and regional level as soon as possible. Beyond that the researcher will use this opportunity to communicate with, interact with, and influence the global church of Christ, particularly with Pentecostal Churches to work with the Ethiopian church in order to enhance and extend the gospel of our Lord with a sense of global spirit.

## CHAPTER FIVE

### FINDINGS

#### **Introduction**

The major thesis statement for this research is directly related to the content of Biblical mission, which is designed by the Master Missionary, Jesus Christ, who is the author and finisher of God's eternal purpose. Following and imitating his footsteps, being Biblically oriented as well as Biblical practitioners, is the remedy for today's churches, which are confused in fulfilling the task of missional responsibility that the Lord assigned to his church. Understanding the role of EFGBC in this area, the researcher has set three categories: dispatching questioners, interviews and conducting a focus group. Thus, the discussion has taken place following the sequence below.

#### **Findings of the Quantitative Data Analysis**

The quantitative data analysis had included two groups from different categories. As has been discussed above, the selection has been done with respect to the relevance of the outcomes. In this case, the first data analysis was directly related to the Full Gospel Seminary students. The questionnaires were categorized into three main sections, and the first part of the findings has been discussed based on the questions which have been dispatched to Seminary students. The major aim of this part is directly related to test "how the respondents understand the term and task of Missions" and its necessity and effects. Under this main point there are about 14 questions.

Understanding the Missional and Evangelistic Experience  
of the Respondents and Their Churches

Based on the above step the first question to all of them was intended to discover how far the participants are related to the subject matter of Biblical mission, and they were asked to state briefly what mission means to them. The researcher did this intentionally to see how much knowledge the sampled group has in this area.

The participants' responses mainly indicate that they have adequate basic understanding about what mission is and its relation to God's plan toward his creation. Of those who have responded to this question, 6 identified that mission is evangelizing all creation, regardless of geographical boundaries, ethnical discrimination, skin color dependency or economic status. According to them, mission is not a task limited only to some geographical areas, just reaching a specific people group; but rather mission has a broad sense, for it covers the global condition.

Some participants claimed that the major focus of mission is encouraging the church to continue fulfilling her evangelistic responsibility to reach the world through proclamation of the Good News. In addition, 6 of the respondents stressed that mission is more inclined to encourage discipleship building, and 3 of them understood mission to be part of worshipping God in spirit and truth. Additionally, other responses included that mission is the way that believers in their personal life reflect the love of God to the lost, preaching the gospel of the saving Lord, Christ Jesus. They have been strongly convinced that believers can reflect the love of Christ in their personal life, serving the world with a holistic approach. Most of the

respondents reflected their understanding of mission relating to its role in supporting the poor and encouraging involvement in holistic ministry.

In addition to the above discussions, mission is defined by the respondents as having clear vision and taking care of all core values in order to accomplish the intended goal. Organizing and empowering the church for broad ministry, and planting churches that reproduce themselves, is also described as a part of mission by the respondents. Some considered that edification of the members can be included as a part of missions, because to reach beyond in mission, the church needs strong members who edify themselves.

The second discussion question was very simple and aimed at discovering how many of the participants have been involved in mission ministry, whether in the context of domestic evangelism or abroad. Among the 28 respondents, 25 answered “yes”, confirming that they have served as a missionary across their local church geographical location. None of the participants have confirmed that they have experience in global evangelism. Question 3 was closely related to the second question, but it applied more to the respondents’ local churches, and whether they had experienced sending missionaries at the domestic level, and question 4 inquired if the church had faced any problem or challenge during that experience. Among the total participants, 17 of them answered that their local churches have experienced sending missionaries, but 8 of them responded that their local churches have never experienced sending missionaries even at a national level.

The following question was more descriptive and very important in grasping some challenges which might be common for many churches in Ethiopia. In this question, the respondents were expected to identify any problem or challenge that their local church or

regional office had faced during the missionary sending process. Replying to this question, the respondents indicated that the major problem was the financial challenge. Other challenges were mentioned by other participants, but the financial problem was mentioned by 5 of the total respondents as a major challenge.

In addition, the respondents expressed their concern regarding some critical challenges, which they have observed in this process. They categorized such problems in two major areas: internal and external challenges. One of the stated internal challenges was the poor treatment shown to the missionaries, and as a result many missionaries and their families have been severely affected. Lack of well-equipped and committed ministers that are ready to serve sacrificially, and shortage of adequate training, were also raised as major internal challenges.

According to the respondents, a striking problem occurred when leaders who were in a higher position showed less concern toward global evangelization, focusing on more local and domestic affairs. Indirectly, that created less concentration on evangelism by limiting relationship and active communication with the global Christian family. Consequently, it is mentioned as an obstacle to global evangelization. For instance, the Finish Pentecostal missionary church had been led by Dr. Arto for many years and has an open heart to make a close bond with EFGBC. However, the feedback was not attractive. Similarly, some interesting invitations from other Pentecostal churches have been offered. Regarding external challenges, the primary factor that affected the church in terms of global evangelization was tribalism, which was rooted more firmly during the last 27 years of the nominal democratic-federalism era. By this time one of the major threats to Ethiopia was an ethnic conflict, which directly or indirectly affected more than eighty ethnic groups. In such cases not only have the secular

people of the nation been affected negatively, but also the churches have suffered severely by losing their Biblical values that emphasize the unity and ties of the body of Christ. Consequently, church leaders and ministers have had to spend time correcting and shaping the attitude of believers toward a healthy Biblical standard, which encourages both acceptance and treating all human beings with dignity. However, the church has wasted her time, and other highly valuable resources, in this area.

According to the respondents, the other threat that affected the church's vision toward global mission was directly related to the 'invasion' by some religious groups who have been strongly planning for centuries to diminish Christianity in this country. In other words, the church has been defending herself against those who have been investing in Ethiopia in order to convert people from Christianity into their religious group, particularly into Islam.

#### How to Understand the Role of EFGBC in World Evangelism

Questions 5-11 were directly related to EFGBC, to inquire about her evangelistic role in world evangelism. Focusing on global mission, the fifth question was aimed at identifying how much the respondents know about global evangelism.

Most of the respondents understood that global evangelism can be defined as focusing more on unreached people groups as well as geographical expansion. They stated also that global evangelism is defined as sending missionaries to the whole globe, and accomplishing the Great Commission, and enabling converts to be Disciples of Christ. They added that global evangelism requires a heart to adopt other people's cultures to contextualize the gospel in order to communicate the message in a better way. They have been convinced that global

evangelism is serving the people of the world with a global heart in order to demonstrate the real compassionate heart of Christ at a global level.

The participants reflected their concern about global evangelism, relating it to a God - loving, God-fearing and God-obeying heart to accomplish his purpose which is designed to extend to the whole globe.

### Group Two

Based on the same questionnaires, the second data analysis has been processed targeting the outcomes of the Central Region Full Gospel College undergraduate students' responses. The designed standard of measurement for the evaluation was intended to understand how the respondents understood and evaluated the questions compared with the Ethiopian Full Gospel Seminary students. In both cases the questions were categorized under three main focus areas: thus questions 1-4 revolve around understanding mission, and questions 5-11 are mainly focused on an understanding of what global Christianity is, and some related contributions. Questions 12-14 are focused on the importance of integrating missions and development at a global level.

Based on the above procedure, questions 1-4 have primarily shown that evangelism is the first and foremost task that the church has to focus on exhaustively and diligently. Many of the respondents demonstrated that they have adequate understanding regarding the mission of the church. About 21 of the participants' responded with similar answers for question one. Likewise, they stated that worship and making disciples of the believers are also part of the church's major task that it has to accomplish faithfully. They stated also that holistic ministry is

a decisive part of the church's mission, to serve the whole person with a holistic approach, concentrating on basic needs.

Moreover, teaching the new converts and mature believers to stand firm against any heretical teaching and opposition that challenges their basic doctrine should be considered as part of ecclesiastical mission. Emphasizing their position, the participants stressed that missions or evangelism is not only a matter of sharing the word of salvation in a specific area, but it also requires marching to the end of the world, which is currently emphasized as global Christianity and world evangelization. The participants strongly advised that teaching focused on discipleship, mission and general knowledge as well as prayer should be done seriously to prepare the right people for the right responsibility of evangelization. According to this group, all these things should have the power to edify the believers in order to equip the body of Christ to fulfill the Great Commission.

They stressed that this would be achieved by the baptism of the Holy Spirit, who gives the power to witness about the Lord Jesus Christ. Many of the participants agreed that the mission that the church has received from the Lord is not an ordinary task that someone pursues according to his personal will; but it is the commandment of the Lord followed by rewards and punishments. In this case they warned the church to be the safeguard of the people of God, building strong unity, because it helps the church to accomplish the Great Commission, which is her main reason to be in this world.

Among the first four questions, question 2 and 3 are designed to investigate whether the students or their local church have experience in domestic mission. The results make clear that 20 of the participants have been involved in domestic mission, and only 3 of them have

not. Regarding their local church's involvement, 18 of the participants confirmed that their churches have been involved in domestic mission, but 5 of them confirmed that their local churches have not experienced domestic mission.

This demonstrates that, if they are offered some practical support, the EFGBC local churches and their ministers have promising experience in domestic evangelization and can easily be involved in world evangelization.

As has been stated above, Questions 5 -11 were mainly focused on the basic understanding of global evangelization, and the church's contribution to this huge task. By their reply the participants demonstrated that they understand that global evangelization is fulfilling the Great Commission given by the Lord Jesus to preach the gospel to all creation, by reaching out to all the people of the world, and by going to where they are dwelling. They stressed that such commitment comes only when the church develops a healthy recognition that all the people of the world are lost without their savior. They stated strongly that fulfilling this responsibility is not a favor, which someone contributes by his own will, but it is a Biblical mandate that Jesus established as a basic principle. In this case, 22 of the respondents indicated that they believe the EFGBC can send missionaries abroad to evangelize the world together with the global Christian family. Only 1 of the participants claimed that he was pessimistic in this area.

However, the respondents demonstrated that from their experience it might not be easy for EFGBC to be involved in global evangelization. Some of the reasons they stated were mainly related to financial problems, and lack of adequate knowledge about global evangelization. Additionally, they cited the church's principal focus on the construction of

buildings, instead of planning for long term activity that emerges from mature spirituality. Conflicts among the church leaders, language barriers, negligence regarding the major mission of the church, poor vision and coordination, weak internal management and organization, lack of dedicated servants, and ineffective relationship with the global churches were all mentioned as major obstacles to the EFGBC in terms of global evangelization.

Problems in this area have been frequently blamed on church leaders, as well as ministers, who have some confusion concerning their divine calling. Consequently, many of the leaders and fulltime ministers have been observed focusing on minor projects rather than principal projects like global evangelization. On the question raised as to whether the financial case might block the EFGBC's involvement in global mission, 4 agreed, 10 strongly agreed, 6 disagreed, and 3 of the participants strongly disagreed. From this point of view, we can justify that the financial problem is one of the major challenges to the church that limits her contribution towards global evangelization. On the other hand, there was a question asked to investigate whether the EFGBC might be ignoring global evangelization because the church is intensively involved in domestic mission. Among the respondents 3 of them strongly agreed and 6 agreed. But 8 of them disagreed and 6 respondents strongly disagreed, while 1 respondent kept silent.

Regarding the role of the church leadership in enhancing global evangelization, 6 of them strongly agreed and 8 agreed, but 8 of them disagreed and 1 individual strongly disagreed. That confirms that church leaders are expected to play a key role in taking the gospel from home to the end of the earth. Hence this shows that there needs to be a serious confrontation, challenging church leaders toward global evangelism.

The last question related to the above area was intended to obtain the participants' observation as to what might contribute to accelerating the EFGBC's being properly involved in global evangelization. During their interaction on this question, the respondents highlighted some major needs they assumed would be helpful to enhance the expansion of the kingdom of God and the future plan towards global involvement in mission. The major suggestions mentioned by the contributors can be divided into at least three categories.

The first focus area was directly related to the personality as well as quality of the church leadership. The respondents strongly believe that leaders can play a decisive role in improving and speeding the involvement of EFGBC in global Christianity, and world evangelization. To be effective in such a way, they have to be equipped with adequate knowledge, and have to sharpen their skill to be envisioned in domestic as well as global outlook. Such qualities should include the ability to organize and lead the organization toward its goal. Assigning the ministers according to their ministerial gifts was also considered to be one of the urgent steps that the church has to take, re-evaluating and re-arranging at national level. It seems that this idea has arisen because many of the church ministers are not fulfilling their duties effectively, for they lack an adequate knowledge and understanding in terms of the divine call.

According to the respondents, the second important area that could be beneficial for the EFGBC was properly focusing all its members. This can be achieved by creating awareness and mobilizing the church in order to continue energizing the whole community to accomplishing the Great Commission. Therefore, the need for teaching and equipping leaders is vital. The respondents strongly stressed that the sense of world evangelization needs to be

internalized in every believer from his conversion, to enable the newborn believer to become a good witness to Christ. By adopting this, the whole congregation can experience what it means to totally depend upon the Holy Spirit in terms of global Christianity, and world evangelization. By its power, prayer was also considered to be a major tool to charge the spirituality of believers.

The third important contribution to the healthy growth and dynamic involvement of the church in global mission was building financial capacity. One of the major challenges discussed by the participants on the other question was the financial problem, which affected the church's speed of evangelizing. For such a continual threat, building financial capacity was stated as a remedy to overcome the challenge and reach out. In this case building strong stewardship and teaching the congregations are the main focus areas.

The sub-section of the discussion which includes questions from 12-14 was mainly related to the need for development in terms of missions. These questions were particularly intended to understand how far the EFGBC is working at integrating holistic ministry with mission. The first two questions were designed to discover whether the respondents agree or not that development is given the right place in the church. Among those who have responded to this question, 19 have responded that they do not believe development has been given a right place in the church, while only 3 assume the church is treating development properly. On the other hand, 18 of the participants disagreed, and 2 strongly disagreed, with the statement that claims the church is fulfilling her responsibility regarding holistic ministry, but only 3 of them agreed that the church is doing her part. That means 86% of the participants do not believe that the church is integrating her ministry with the holistic ministry.

The other very important question raised in the area of development was to inquire about the participants' engagement in enhancing the global participation of EFGBC, adopting a ministry of mission integrated with development.

The respondents contributed more important ideas, such as encouraging development at national level, involving skilled professionals, as well as creating awareness of the need for development at local and national level. They stressed that the church had been affected negatively in past years by the former leaders, who had a distorted attitude toward development, assuming development reduces the spiritual enthusiasm of the church toward evangelism and dependence upon the fire of the Holy Spirit. Such an attitude was considered to be brave during the church's first three decades but has now been corrected. Thus, the participants openly mentioned that such an attitude needs to be erased from the minds of church leaders as well as all members, through well-designed training and teaching. They have been convinced that development is more supportive, and the church needs to apply it as an extra tool to go where the needy and lost people are living. Additionally, they have demonstrated that such concepts cannot easily be changed unless the church teaches, trains, organizes and equips her congregations.

### **Qualitative Section**

#### **EFGBC's Contribution to Domestic Evangelism**

The qualitative data collection and analysis has been done carefully as it has been in the other two data analysis areas. However, the qualitative data analysis section has been given more attention to investigate the required information.

For the sake of confidentiality, the researcher preferred to use only initials for the participants.

According to YA, the term evangelism stands for any effort which aims to reach unreached individuals and people groups. According to him, 'mission' embraces the matter mentioned above, but 'missions' has a broader implication, covering the campaign and also the process of making the converts true disciples of Christ. Regarding the definition of evangelism and mission, WA also adds some important points stressing that evangelism to him is not just a series of meetings or church services, but it is more a real issue that demonstrates the church is at work for the Lord, and it will be achieved through communicating the gospel through the power of the Holy Spirit. That kind of facility creates better access for bringing many more to accept Jesus Christ as their savior and Lord in order to become responsible members of God's church. To WA, mission involves sending individuals and groups of people across boundaries, most commonly geographical boundaries. The purpose of conversion to Christianity is to respond to Christ's call to share the gospel message to the lost world though God's wisdom and power.

GG, a 45-year-old, who holds a BA and has received Jesus Christ as his savior and Lord, is a President of the South East Regional area of EFGBC. He is also ordained as a Bible teacher and involved in many of the activities of his region. His definition of evangelism indicates that to him evangelism is preaching the Gospel to the lost in order to lead them to Christ. On the other hand, he defines mission as doing evangelism and making the converts disciples of the Lord, and consequently evangelism is one part of mission.

Another area that the researcher focused on in terms of global Christianity and world evangelization was related to Christian mission, development, and leadership. On this point YA has given a challenging statement, that a movement without structure is formless, and in the same way a constitution without a leader is a movement without direction. Therefore, leadership, according to his definition, is a key to global Christianity and world evangelization. Development is a means for world evangelization wherever witnessing to Christ is considered illegal. Moreover, development opens doors to the work of the kingdom in resistant areas. WA adds that Christian mission is sharing Christ our Lord or proclaiming Christ as the only Savior and the only way to abundant eternal life; consequently, Christian mission and sharing Christ doesn't end with a sinner's salvation, but it continues with making the converts disciples too. Thus, to him Christian mission involves not only evangelism but also discipleship.

Regarding leadership, he states that the church leadership should stress participation in Christian mission because the power and results of Christian mission come from the Lord. Christ gave us the wisdom, strength, and desire to witness not only within our boundaries, but also to move into broadening its scope in a global approach, because mission is ultimately God's work. All Christians are responsible to understand sharing the gospel and having a strong relationship with global society, and by this the church can evangelize the whole world.

GG's contribution to the above focus was similar to the others. To him, Christian mission is the task given to the church to preach the good news, and to make the converts disciples of the Lord. Similarly, Christian development is a way of accomplishing the mission the church has been given through holistic ministry. He understands that Christian leadership is a means of influencing the church to fulfill the mission given to her. He strongly believes that Christian

mission is not limited to a certain location; rather it is worldwide in nature, because the Lord commanded the church to be his witness to the ends of the earth. In this connection, the Christian leadership is supposed to influence the church to evangelize the whole world through the means of holistic ministry. This indicates that it is impossible to separate the three from each other.

The third question to the interviewees was designed to investigate how the interviewees understand the role of EFGBC with regards to domestic and global evangelism. YA basically believes that by its nature Pentecostalism ignites the passion of people to pray and witness to the lost. In fact, Full Gospel, as a Pentecostal church, has been playing a major role in evangelizing unreached people groups by the power of the Holy Spirit. In addition, the geographical location of the church helps her to send missionaries to the Northern and Eastern parts of the African continent. Furthermore, the church can, via its Diaspora (members in the Middle East, Asia, and North America), carry on with the Great Commission into different parts of the world.

According to WA, EFGBC is one of the most effective churches in evangelism and mission work in Ethiopia, i.e. in domestic evangelism work. Especially for the last four decades the church has been involved in mission work, and consequently is growing numerically, but she is still stagnant in global mission, and her role in this area seems nil. GG also states that EFGBC has been working in evangelism since its establishment, for about half a century. Based on such a fact, it is possible to say that all members of the church have been committed to evangelism for the first decades of the church, resulting in rapid growth throughout the country. But he is convinced that EFGBC has not worked intentionally on reaching those people living abroad.

When it comes to the question designed to discover how the interviewees judge or justify the role of EFGBC both in domestic and global evangelism, WA expressed feelings of warm appreciation for the mission work of the EFGBC, mainly being done with a domestic focus. However, he is convinced that the church has not yet effectively fulfilled her responsibility according to Matthew 28:18-29, which clearly indicates that the ultimate goal of the Great Commission is the salvation of all nations.

YA states that there is always more to be achieved, and while evaluating the church's effort with this insight, he doesn't underestimate the effort and effect of the church domestically. However, he is not satisfied with the missional contribution at a global level, feeling that little has been done to support the church's global mission.

GG also agreed that at a domestic level EFGBC is effective in doing evangelism, and the consequent number of local churches which had risen to 2700 some three months ago is evidence of the church's dynamic work domestically. However, globally the church is not effective because she has no vision to reach people living abroad for a time.

#### EFGBC Evaluated According to Acts 1:8

All those interviewed strongly believe that Acts 1:8 is the road map to effective evangelism. Thus, the churches throughout the world should be managed to measure their efforts and achievements, and hence the evangelization journey of EFGBC has to be evaluated to this standard. They are convinced that the church is not accomplishing effectively the task that the Lord gave her: to be a witness starting from home then taking it to the end of the world. According to YA, the causes of such incomplete accomplishment can mainly be traced to

ignorance, internal tensions, the national tendency of the community, which is not open to that kind of engagement, and the leadership. GG also clearly states that EFGBC totally failed to give attention to taking the good news to the ends of the earth. Unfortunately, the church has taken more than enough time to move toward her destiny.

He was also aware that the church has been actively working at home, which can be considered as a part of Acts 1:8. He compared the original early rapid growth of the church, when the members were few and mainly students, to the current situation which seems completely different with a membership of 5 million.

The last two questions were intended to investigate what challenges and opportunities the participants observed in terms of global Christianity and world evangelization. Additionally, the questions ask for any suggestions to EFGBC to enhance her involvement in evangelism globally. YA's contribution took the opportunity to underline that the Pentecostal traditional is the major pillar to encourage the church toward global Christianity and world evangelization. His argument traces the EFGBC's fifty years of Pentecostal experience that tremendously inspired her evangelistic ministry. By this he meant that if the church faithfully obeyed the guidance of the Holy Spirit, stretching out globally will be reachable.

Diaspora members of the church, currently living in different parts of the world, are also mentioned as another opportunity for the church to be involved in global mission. For the last four decades many of the Ethiopian Diaspora has been living in America, Europe and other parts of the globe. According to the U.S Census Bureau, approximately 68,001 people reported Ethiopian ancestry in 2000.<sup>1</sup> After some years between 2007 and 2011, there were

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1. US Census Bureau Ethiopian Americans, Wikipedia.

approximately 151,515 Ethiopian-born residents in the same country, and if the second generation and up are included, the estimates range upwards of 460,000 in the United States. According to Fikreyesus Hundesa, a head of the literature department for the Evangelical Churches Fellowship of Ethiopia, there were about 19 Evangelical Fellowships in USA some years ago. He confirmed that currently some are not actively working. Among such a huge population, evangelicals are involved in social and spiritual affairs effectively. Based on this fact the researcher hopes that the Diaspora can play important role.

Religious pilgrims to Arab countries can serve as a means of taking the good news, if they are well trained and spiritually equipped. The presence of diplomatic organizations and the attitude of Africans toward Ethiopians inspire friendliness with most African communities. He observed that Africans and Arabs have developed a hostile spirit against western missionaries in the past, and that gap can be filled if the Ethiopian church, particularly the EFGBC, is actively involved in mission. On the other hand, globalization by its nature creates a big opportunity to connect one society with the other, and in this sense, it connects EFGBC with global society.

GG had a similar opinion to YA and added that lack of vision and passion for the lost are the main areas for concern. Additionally, failure to disciple the new converts properly, as well as poor management of conflicts, are some of the church's major challenges. He considered the causes of these challenges would be the leaders' weak motivation toward global mission work, and beyond that, the lack of vision of most of the church for global evangelism work.

WA notes that among the challenges mentioned by YA, language barrier, traditional impact, financial shortage and the people's isolated character are the major ones limiting the church's enthusiasm for evangelization. However, the remedy to such threats would come by

creating awareness, establishing a missionary organization, sending people to different parts of the world, mobilizing finance and resourced people, and establishing a mission school.

To the above points, WA adds some additional resources that can be beneficial for the EFGBC, such as gifted youth who are interested in doing mission work, and the spirit filled Christians who are practicing the gifts of the Holy Spirit. Similarly, the church is blessed in having well educated people and spirit filled evangelists who have been serving for a long time with a rich experience.

GG strongly emphasized that there are resources such as committed members, estimated to be more than 5 million, and leaders and ministers in urban as well as in rural areas. He was also convinced, like others that many church members who are living abroad can help to lay a foundation where they live.

Most of the participants suggested that the church has to return to its origins in Acts 1:8 and follow the commandment of the Lord according to Matthew 28:18-20. The respondents have reflected that one-to-one witnessing methods and home church prayer systems made EFGBC more effective in evangelism. Thus, the leaders are recommended to focus on this global mission for the sake of expanding the kingdom of God. Creating mission awareness at all levels, building a strong global network, and reorganizing a missional structure that works in the 21<sup>st</sup> Century are suggested elements. Moreover, having missional schools to train missionaries, motivating local churches to do global evangelism by giving more attention to making disciples, as well as learning how to use conflicts for growth, are recommended to enhance the rapid involvement in global evangelism and healthy church growth. They strongly note that the EFGBC is well equipped with qualified church ministers and leaders, compared with other

churches and by envisioning in a global sense the church can contribute much for global Christianity, mission and world evangelism.

### Outcomes of the Focus Group

The discussion held with seven participants of the selected individuals covered the core ideas that the thesis statement of this research has focused on. For the sake of discussion, six questions were designed, arranged into two sub-sections. Based on the coherence of discussion, the first three questions were intended to identify how the participants understand Biblical mission in a general sense, with its integration with development and leadership in terms of global Christianity and world evangelization. The second section of the discussion questions was designed to investigate how and what the EFGBC is doing in terms of global Christianity and world evangelization, and what opportunities and challenges they observed. The last question was to invite the participants to make any important suggestions, which might benefit the church in order to involve it in global Christianity and world evangelization.

According to their understanding, mission goes beyond evangelizing a specific local area, and is initiated and originated by God himself, who is totally interested in redeeming fallen humankind. This mission is continued by the same God who sent his begotten Son Jesus Christ, and finally the Holy Spirit, to accomplish his eternal plan, which is intended to reach the unreached people in the whole world. Biblical mission is not restricted by time and place, but it has an eternal purpose.

Since Biblical mission is the way to find spiritually lost human beings, its message is very urgent and should be propagated as soon as possible. Unless we do that, mankind is abandoned. It's the way to restore fallen man to his glory and a healthy relationship.

They defined what globalization means to them, and the benefits it contributes to the church of Ethiopia. Also, the participants were convinced that our God is a global God and the messages he has for all the people in the world are totally global. Thus, we have the Gospel and missionary mandate message which is globally designed, and so expect to join the global arena with our global family. Therefore, in our definition of global Christianity, we have common factors for extending the gospel of Christ, harmonizing with different cultures in order to make it easier to understand in a better way. They mentioned some negative impacts of globalization to the Ethiopian church context on the one hand, and some benefits too. Thus, globalization can be seen as a means to connect our message to unreached people groups. Concerning their Ethiopian churches, some participants mentioned the negative impact of globalization, claiming it is blocking the real fellowship of believers, by emphasizing that people should totally depend on the media, and be members via the internet, instead of attending their local churches.

Furthermore, the participants stressed that our gospel is global since its beginning (Mark 16:19-20) and that from the beginning God planned his message to be global (Matt 18:18-20). Thus, since we have a message which can be applied to the whole human being, we need to seriously work on it to proclaim it at the right time.

Regarding the interconnection of mission, development and leadership, they mentioned that the gospel is always without end, meaning that it's always powerful to spread everywhere to win lost people into the kingdom of God. So to be effective, the church has to adopt it and

apply it to evangelize the whole world. They made a connection with the era of the Roman Empire and how God used the peaceful governance and good network of roads to spread the gospel.

When Jesus saw the people upset and desperate, his heart was compassionate, and he fed them. To evangelize people, we have an obligation to take care of their holistic needs, as the early missionaries did. When we go to a community who are unreached to meet their holistic needs, they will open their hearts. In fact, they advised that our motive during our holistic ministry should be governed by love, which gives freely. However, we have to focus on our ultimate goal which is entirely designed to reach them with the gospel. In this, the role of leadership is vital. Mission and development are always in need, but to push forward with them the role of leadership is decisive. In Mark's gospel it states that the Lord's command was to preach the gospel to the whole creation, which indicates that all creation has holistic needs. Thus, the church needs real influential leaders who can take the institution to its ultimate common goal. The one who had experience shared that, to be effective in the integration of development and mission, we have to be careful of a misunderstanding by people who might consider that we have been trying to buy them by our developmental activities.

Regarding the evaluation of the EFGBC with regard to global Christianity and world evangelization, we have to understand that we are on the right track to being open to global society, particularly to our neighbors and to Asians, because they even share our skin color. An experienced missionary serving in Chad witnessed that the Ethiopians with their skin color are positively welcomed among Africans and even Indians to some extent. They doubted whether the Ethiopian FGBC has been involved in global Christianity and world evangelization. At this

point the discussion considered possible opportunities also. The number of local churches (2700), the financial capacity which can be built from this number, and the historical uniqueness of Christianity which has been in this country for a long time, can all create an interesting outcome in terms of the Ethiopian churches' engagement with the evangelization of Africa and the rest of the world. Within this evaluation, they were able to say the church has made only a small contribution. One of the participants tried to challenge the others, reminding them that other evangelical churches, such as *Mekane Yesus*, *Kale Hiwot*, and *Meserete Kirstos*, had been established by foreign missionaries. The researcher has discussed these churches in chapter one. The initial principles established by the missionaries and the continual support they have received from foreign missionaries have enabled them to extend more. However, one of the participants, who has come from the *Mekane Yesus* church, told us that the global mission which is run through the national office receives no foreign donations, but is fully supported by the local churches which are well informed and committed to reaching the lost. However, the *Mekane Yesus* Church has aid from the World Lutheran Federation and other related foreign entities in order to run development and other related spiritual affairs.

The participants contributed their suggestions which are very important; one suggestion was that the church must return to her original way of training that made all the believers take the gospel out, as individuals as well as a group. Other suggestions included focusing on building real discipleship, with effective teaching in every local church; mobilizing the whole church for the specific purpose of global evangelization; vital long- and short-term strategic planning; and making the infrastructure loose and flexible.

More focus on youth missionary activities is very helpful, for it enables us to plan for a long period of time. Let the missionary biographies be read to kids during their Sunday school time. Preach in the church regarding the need for mission, and the unreached people groups. Acknowledge that some people have a burden for mission in local churches. Send people who can reflect the sound doctrine of the church. Concern for the missionary's family is also vital. From their experience, people will raise funds for missions. A prayer chain is so important!

### **Summary of Findings**

Regarding the findings, the interviewees and those who participated in the focus group discussion similarly contributed inspiring comments in understanding all about EFGBC, and its contribution toward world evangelism.

All of the participants agreed that true evangelism and mission is originated and initiated by the Triune God. Likewise, the participants underlined that Acts 1:8 is the blueprint to connect effective mission. Having evaluated on this basis, they reflected their serious concern that the world is not yet reached with the Gospel. They also confirmed that the EFGBC has done a tremendous evangelistic job domestically in the last five decades. However, it has done nothing at the global level except planting a few churches for the Ethiopian Diaspora.

They noted that there are various reasons for this, such as internal conflict, financial challenges, lack of adequate training and knowledge, poor relationships and communication with the global family, poor discipleship-making strategy, little understanding about development, and lack of highly skilled scholars with a Global mind-set. The following findings

are more emphasized by the respondents and the researcher discovered them to be very important.

1. Lack of globally inspired leaders, who have a broad vision and compassion toward the millions and billions who are living without knowing Jesus the savior of all human beings. The respondents expressed their concern that the leadership at the national level is still struggling for the sustainability of domestic church growth and repeating the same tradition which was laid and introduced five decades ago. Such attitudes caused critical trouble in connecting the church to the current global situation, which is changing day by day.
2. Even though the church in Ethiopia is in a better position today compared to the past communist era, the continual political instability and economic crisis is there, being a big challenge to the people. Consequently, the impact on the church is to only focus on inward ministries.
3. One of the major aims of this research was connecting the EFGBC with the global family, and introducing the dynamic opportunity offered to the Ethiopian, and then working out how to change it into the best way of extending the kingdom of God. However, I discovered that there is a big gap in connection as well as focus in both sides.
4. Despite economic and some political challenges, Ethiopians are contributing dynamic roles in the world society, like peacekeeping, and other humanitarian areas. According to "The Federal Democratic Republic of Ethiopia Peace Keeping Center", Ethiopia has been contributing to peace support operation for over 60 years,

deploying over 90,000 troops to 11 UN and AU missions, including Korea, Democratic Republic of Congo, Rwanda, Liberia, Burundi, Sudan Darfur, Abiye, South Sudan and more.<sup>2</sup> The document demonstrates that the troops are well disciplined and highly respected, having the largest contribution of women in peacekeeping. The researcher discovered that the Ethiopian and world churches can be mutually beneficial if there is a common understanding, planning and coordination that strengthen biblical partnership.

The participants contributed some more helpful ideas, expecting that the EFGBC can benefit if it applies them carefully. Among the good opportunities mentioned are: dedicated members and ministers, the strategic location of the country and the background of the Ethiopian people, a long Christian heritage, non-colonization, which helped to build strong self-identity and self-confidence. More of the church is advised to return to Acts 1:8, which drove her in her first decades.

At this point, it is intended to connect the exegetical facts to the conclusion of the findings. The exegetical work on both passages (Genesis 12:1-3; Acts 1:6-8) shows one common task that God designed to accomplish through his chosen servants. Surprisingly, such events had been actualized in a time interval of more than 2000 years. Abraham, an individual who was known for his obedience to God's calling and then known as a father of faith, had been blessed, and became a means of blessings to the peoples of the earth, did his part, successfully

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2. "The Federal Democratic Republic of Ethiopia Peace Keeping Center" consists of two training centers, operation, and logistics and Admin department.

leaving his country, people, and household. As we can see from past history, the Lord made his name great.

The second selected passage from the book of Acts 1:6-8, clearly show us the final instructions of the Lord Jesus, as well as a strong encounter toward his disciples, regarding their reluctant motives. Prior to this interaction, they had spent time learning from Jesus in multiple ways, including the mission that brought the Lord to this earth, and the mission had to continue through their ministry.

Unfortunately, their mind was detached from the broad mission, lacking the vision regarding the nations, who were wandering without a shepherd. That was why the Lord challenged them to turn to his main mission, being his witnesses from Jerusalem to the ends of the earth.

The researcher discovered that for the same reason, many people today are suffering with the same understanding including the Ethiopian Full Gospel Believers' Church, which is narrowly bounded by ethnic and national issues, instead of thinking and sharing global mindsets in order to share their faith globally.

The passages teach that Ethiopians have to be open to hear God's voice as Abraham did, and be ready to go where God wants them to go in order to enjoy God's blessing for themselves and be the cause of blessing to the peoples globally. Like the disciples, Ethiopians have multiple requisites to God about their nation, which is suffering from poor governance, economic crisis and corrupt relationships. Beyond praying to God, the church has an obligation to hear God's word, and to go preaching the Good news by the power of the Holy Spirit. So the two passages are highly significant to cause us to go where the Lord wants to send us, and to

preach the good news to all people of the world regardless of their color, race or geographical settlement. Thus, the passages have a significant part in relation to the chosen topic of this research.

## Conclusions

As has been discussed in the background of the problem, the major area this research has focused on was to understand the main hindrances that block the EFGBC from being fully involved in world evangelization, in spite of its strong evangelism in domestic ministry as the first indigenous Pentecostal Church in the country. This has been examined through all aspects of this research.

The investigation has confirmed that the church is blessed with its long Christian heritage of people who learned to live sacrificially for the kingdom of God and to stand firm faithfully for the glory of the Lord. Also, the church has been purified with the dynamic Christian experiences that come with suffering and endurance. Additional encouraging strengths of the church are ministers who can make tremendous progress if they have adequate training, as well as the strategic geographical location of the country, the interest among Christians globally in the global south, and the strong confidence of Ethiopians to face trials and challenges.

However, this researcher has concluded that there are undeniable challenges such as: internal conflicts, financial limitations, lack of adequate knowledge, balanced theological training about global aspects of mission, limited relationships and poor communication with the global Christian family, poor discipleship, a shortage of skilled scholars in the field of mission

and world evangelization, little understanding about development, less focus on the least reached people groups, and ethnic conflicts in the country.

The most serious challenges which are limiting the extension of mission to the global level are the impact of Islam and the attitudes of leaders in terms of missions at the national and global levels. At this time Muslims have targeted Ethiopia, and the church is always aware of it and seriously working domestically rather than looking outside. There are some Muslim training centers in Bale and other Islam-dominated parts of the country to train young people from Christian-dominated areas like southern nations and Borena. Additionally, the meager treatment of domestic missionaries, compared with those who are serving in their local churches as full-time ministers such as evangelists, pastors, and teachers is discouraging to those who serve in mission fields. Thus, involvement in mission is less favored by many people.

But the church cannot excuse itself, claiming that these challenges are hindrances to involvement in world evangelism. More of the EFGBC has to play a role in global Christianity and world evangelism, setting short- and long-term goals and strategic plans. This research has clearly demonstrated that the church leaders spend a lot of time focusing on church issues, rather than specifically on missions, which is the church's major task. To redeem the coming years of grace, the church is expected to be more single-minded.

Today the world is waiting for the church in Ethiopia and specifically the EFGBC to take its part in world evangelism. As has been discussed above, out of 13,000 cultures, 4,000 cultures have not yet been reached with the Christian gospel.<sup>3</sup> Meanwhile the dominance of Ethiopian Christianity in Eastern African and all Africa has been great for centuries, and the

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3. Todd Johnson and Cindy M. Wu, *Our Global Families* (Grand Rapids: Baker Academic, 2006), 14-15.

Ethiopian population has grown to more than 107 million currently. The number of Ethiopian Christians is expected to be 112,046,000 by 2050, which makes the country one of the top ten countries in the world by Christian population.<sup>4</sup> Also, the religious background of Ethiopia has been a belief in one God for the last three thousand years. The country is a home to EOTC, who proudly claims her long Christian tradition, and is considered the pride of all Africa in terms of political freedom yet is not a good model in evangelism and Christian impact.

Evangelicals have been here in this country for more than a century and Pentecostals for more than half a century, shaping believers to be vibrant witnesses to Christ at a national level, but yet not contributing to expanding the missional work beyond the national boundaries.<sup>5</sup> The Ethiopian Full Gospel Believers' Church is proud of its claim to be the first indigenous Pentecostal church in Ethiopia, known for her strong evangelistic ministry at a national level. However, she has not been involved more broadly in global missions. Ethiopian Christians know very well how to suffer for Christ in their country but are not deeply involved in world evangelism and sacrificial ministry.

Fortunately, there are a few models of involvement in global evangelism, such as KHC, but many other evangelicals are not involved yet. Generally, the background of the problem, the assessments of the chosen passages, and the findings of this thesis indicate that EFGBC, as a part of the Ethiopian church, has to do a lot more in global evangelization.

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4. Johnson and Wu, *Our Global Families*, 14-15.

5. In the Ethiopian context, ECFE, which is known as Evangelical Churches Fellowship of Ethiopia, includes Evangelicals and Pentecostals together.

## **Recommendations**

Christians throughout the world are intensively and exhaustively working to reach out to all the unreached people groups of the world. For many centuries missionaries who have been a blessing to Africa and the rest of the world were originally from our western family, but today the west and the rest of the global family is expecting a lot from the global south, where Ethiopia is located.

In the meantime, Ethiopian Evangelical churches including EFGBC are not actively engaged in this area. The EFGBC particularly, as an indigenous Pentecostal church, is expected to contribute a lot within global Christianity and world evangelization. Through examining what the research participants have said, as well as the literature, there is a conviction that the EFGBC has an adequate potential to be involved in world evangelization. The church background itself, the trials and sufferings that purified her by the grace of God, her identity and evangelistic enthusiasm, and the fire of the Holy Spirit are among the qualities with which the church has been blessed. Based on the above facts, the following recommendations are for those who have responsibility, particularly in leadership at the national and regional office level, to accomplish the mission at the right time.

1. Strong prayer. The participants affirmed that the secret of expanding evangelism boldly in early days was the outcome of a strong prayer habit which was common at an individual and in group level. In prayer the church faced strong blocks like communism and overcame by the grace of God. By prayer believers become ever-stronger so that the gates of Hades cannot defeat them. Thus, the first and foremost step that the church has to take is for regular prayer that helps to develop Christ-like

disciples who are committed to take the message of the gospel to the ends of earth.

This helps her to evaluate her past fifty years of evangelism and to be able to plan broadly for the future.

2. Modern strategic plan. In the literature review we have seen that the success and effectiveness of any organization is directly related to its timely planning and updating, checking itself in rapidly changing dynamics. In terms of the EFGBC organizational system, the researcher strongly recommends that the church has to work revising her institutional aspects in order to be able to redeem her time wisely.
3. Being envisioned in biblical mission. EFGBC strongly believes that Acts 1:8 is the blueprint that guides the right path of effective evangelism. At this time, the major critical problem for Ethiopia as a nation, and even the churches, is an ethnic division. One ethnic group is destroying the other ethnic group's resources. There are internal gaps between people that limit trusting one to another. This limits the church's global responsibility and hinders mission to the end of the earth. Therefore, EFGBC is expected to work strongly against such divisible partiality that harms citizens.
4. Creating awareness. The main thing the church as a whole body of Christ has to do is create awareness about a biblical master plan of evangelism and mission, which, based on Acts 1:6-8, is at both local and global levels. This plan has to stress what it means to carry out mission and evangelism according to biblical Christianity. The necessity for development as a part of holistic ministry should also be emphasized. Creating, conducting, and inspiring leaders for the basic needs at a local as well as global level are vital.

5. Designing a curriculum specific to mission. The urgency of designing a curriculum specifically focused on missions is what the church has been missing for a long time. Although the church has an adequate number of theological schools, there is a serious need for a mission school in order to train missionaries. This should be guided by Acts 1:8 in order to take the gospel of Jesus to the ends of the earth. Empowering mission-oriented and dedicated leaders would be the means of a solution. So the church needs a mission school that functions and autonomously stands by itself focusing only on mission and missions.

6. Networking. Another recommendation is connecting the church with the global family, to expand the kingdom of God and work together to bring glory to God our Father. Today nations which are economically developed and in the process of developing are highly interested in working interchangeably, for they clearly understand that isolation cannot take them anywhere. From this point of view the churches need more attachment to accomplishing the Great Commission. Thus EFGBC should work to enhance global connection in better ways compared with its history.

7. Organizing an independent missional office at a national level. This will help to mobilize the whole church and to own the whole task of domestic and global missions. The selected model church, KHC, has an office for global missions, and the researcher learned how the church becomes fruitful in global missions within a limited time. Thus, the research strongly recommends that the EFGBC set an office for global evangelism directed by potential leaders.

8. Building leadership capacity. At this point, recruiting and equipping leaders, particularly those who have a burden and calling for mission, as well as youth, is vital. The church needs leaders who are driven with true passion, thoroughly committed to the common good, and able to draw people to one another and mission.

Regarding the church's vision toward global mission, the leaders are expected to carry the weight of leadership responsibilities to equip, mobilize, and bring the whole church to the center of her call-to mission.<sup>6</sup> As we have seen in the literature review, the church is seriously in need of mature leaders in order to focus on holistic ministry that engages toward global mission.

9. Let the church trust in the Holy Spirit who empowered and made her fruitful domestically in past years and is able to make her more of a blessing to the global family. The background the passage of Acts 1:6-8 and the findings discussed in this thesis-project clearly assert that the secret of effectiveness in domestic evangelism for EFGBC is the work of Holy Spirit, which is considered one of the pillar values. The findings indicated that the EFGBC is not actively and sensitively working in this area now. If EFGBC is truly engaged to reach unreached people groups at a global level, it must return to her early practices that uplift the major work of the Holy Spirit.

10. Let the global family focus on the Ethiopian church to strengthen global connections. The researcher strongly believes that some people will read this research and can learn that there is a stand-by force, the army of Christ, in Ethiopia ready to preach the Good News to the rest of the world. If the global family connects to the EFGBC

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6. John Johnson, *Mission Voices: Learning to Lead Beyond Our Horizons* (Carlisle, Cumbria, UK: Langham Global Library, 2019), 35.

and other evangelical churches in terms of world evangelization and supports them in training and financial issues, the world will see dramatic events in terms of world evangelization. So let the Gordon Conwell Theological Seminary, which is located in USA, particularly its “Global Christianity and World Evangelism” department, play its role. Since one of the purposes of this research is to see the EFGBC as well as the Ethiopian evangelical church deeply involved in global missions, the researcher strongly pray and motivated the whole global family of Christ to give especial attention as soon as possible.

Finally, the researcher strongly invites all the leaders of EFGBC who are directly responsible at national, regional, and local structural levels to take time and evaluate the past fifty years of the evangelistic journey and to set goals and strategies to reach the world, starting from the neighboring nations and then beyond. There should be consultation forums focused on the role of EFGBC toward global Christianity and world evangelism in order to enhance the extent of evangelism throughout the world. Besides this work, further research and careful investigation should be done by those who are interested to know the role of the EFGBC in global Christianity and the world.

## APPENDIX A

### QUALITATIVE SECTION

#### **Letter to Participants**

Dear Respondent,

Greetings in the name of our Lord Jesus Christ!

My name is MarkosTefera, and I am currently doing my DMin studies at Gordon-Conwell Theological Seminary, in Global Christianity and Development. Having finished my class work, I am now writing my dissertation on the topic of “Understanding the Role of Ethiopian Full Gospel Believers’ Church in Global Christianity and its Contribution to World Evangelization”. To achieve my goal with an effective investigation, your contribution would be highly valued.

Please would you fill this questionnaire?

Your signature 1) agree\_\_\_\_\_ 2) disagree-----

## Questionnaire for Interview

### I: personal information

1. Name \_\_\_\_\_ --
2. Gender 1) male 2) female
3. Age -----
4. Educational status-----
5. Year of salvation-----
6. Ministry status-----
7. Geographical Location in Ethiopia -----
8. For how long have you served in a Regional office?

### II: how to understand missions

1. How do you define the term mission in two sentences?
2. Have you ever been involved in domestic sending missionaries? 1)Yes-----2)No--
3. Has your local church involved sending missionaries? For how long? How many?
4. What major challenges did you face? Please write at least **3** major challenges.
5. How do you understand global missions? In one or two sentences
6. Do you believe community development has a place in church ministry? 1)yes---  
2)no -----
7. Do you think EFGBC should send missionaries out of Ethiopia? 1) Yes----2)No----

8. What major challenges do you see for EFGBC to be involved in global missions?

Write at least 3 major challenges.

9. Some might think EFGBC has a financial problem to send missionaries globally.

What do you think?

- a) Strongly agree
- b) Agree
- c) Disagree
- d) Strongly disagree

10. Some people are pessimistic that EFGBC has the potential to be involved in global missions, for the church is strongly focused on domestic evangelism. What do you think?

- a) Strongly agree
- b) Agree
- c) Disagree
- d) Strongly disagree

11. Because of their attitudes toward global evangelism, some people think leadership is the main responsible to EFGBC's involvement in global missions. Do you agree?

- A) Strongly agree
- b) Agree
- c) Disagree
- d) Strongly disagree

12. What do you think could be done to accelerate the pace of EFGBC's involvement in global mission as soon as possible? Please write 3 possibilities-----

13. What should be the relationship between community development and evangelism?"

14. Do you think your church is playing enough of a role in holistic ministry?

### **Questions for Individuals**

I have selected 5-7 individuals from different denominations, though mainly from the EFGBC, in order to collect sufficient data related to my subject matter.

1. What are your thoughts about evangelism and mission?
2. How do you relate Christian Mission, Development, and Leadership and how they relate to global Christianity and world evangelization?
3. How do you see the role of EFGBC with regard to domestic and global evangelism?
4. How do you judge the effectiveness of the EFGBC both on a domestic and global level?
5. Do you think the EFGBC is contributing her part according to Acts 1:8? If not, why has this not happened?
6. What challenges and opportunities do you see in EFGBC's participation in global Christianity and world evangelism?
7. What do you suggest to EFGBC in order to enhance her involvement in evangelism globally?

### **Questions for Focus Group**

These are 7-9 people who have an adequate understanding and knowledge in the area of domestic and global missions. They are from different parts of the country and can give adequate reasoning in their feedback.

1. How do you understand Biblical Missions in a general sense?
2. What is globalization to you? Global Christianity?
3. How do you define mission, development and leadership with its relation to global Christianity and world evangelization?
4. What do you suggest regarding the role of Ethiopian Full Gospel Believers Church in terms of its relation to Global Christianity and world evangelization?
5. What challenges and opportunities do you see in this area as regards the EFGBC?
6. What would you like to suggest to EFGBC in order to be involved in global evangelization?

APPENDIX B  
QUANTITATIVE SECTION

**Responses from Students of Ethiopian Full Gospel Seminary**

In table 2, the responses to a questionnaire administered to students of Ethiopian Full Gospel Seminary (January 2, 2019, at 2:00 p.m.)

**Table 2. Responses from Ethiopian Full Gospel Seminary**

No	Name	Age	gender	Education	Region	Salvation	ministry	
1	Nigusie	52	M	12+4	East	1980	30	Evangelist
2	Menna	46	M	10+4	West	1986	26	Pastor
3	Teshome	30	M	BA	-	1989	15	Singer
4	Abraham	34	M	Diploma	North	2001	4	Pastor
5	Tefera	53	M	BA	North	-	-	Evangelist
6	Mesele	42	M	Diploma	East	1993	-	Pastor
7	Misbha	40	M	12+3	South	1995	-	Evangelist
8	Lemlem	31	F	Msc	Central	Early child hood	-	Singer/Teacher
9	Seifu	42	M	BA	South	1997	2	Pastor
10	Tilahune	46	M	12+2	West	1989	20	Evangelist
11	Bekele	43	M	BA	MKC	1993	-	-
12	Belayneh	52	M	12+4	West	1993	12	Pastor
13	Amanuel	45	M	Degree	East	1991	5	""
14	Muluwork	34	F	Degree	Central	Early child- -	25	Singer
15	Liyuwork	31	F	Degree	-	2007	-	Member
16	Girma	35	M	Degree	West	1997	6	Pastor
17	Wondimu	40	M	12+3	Central	1989	-	Evangelist
18	-	45	M	Degree	West	1993	-	Pastor
19	Geremew	37	M	Degree process	West	1997	-	Evangelist
21	Tekle	45	M	12+Theo	West	1988	39	Pastor

22	Alemayehu	42	M	Degree	Central	Early childhood	20	Evangelist
23	Kasahun	35	M	Degree	West	1991	15	Evangelist
24	Gutu	42	M	Degree	Central	1995	27	Evangelist
25	Girma	40	M	10+1	South	-	10	Evangelist
26	Mulugeta	32	mm	Degree	Central	1996	-	Evangelist
27	Getu	32	M	Degree	Central	1985	10	Evangelist
28	Bekele	44	M	Degree	West	1992	23	Evangelist
29	Goitom	35	M	M.Sc.	North	2001	2	Evangelist

### Responses from Students of Ethiopian Full Gospel Central Region Bible College

Table 3 shows the responses from a questionnaire administered to students of the Ethiopian Full Gospel Central Region (January 3, 2019, at 10:50 a.m.)

Table 3. Responses from Ethiopian Full Gospel Central Region Bible College

#	Name	Age	Gender	Education	Region	Salvation	Ministry	Remarks
1	Berhun Mengistu	45	M	BA	Central	1988	23	Evangelist
2	Belachew Tilahun	53	M	Diploma	Central	1993	18	Evangelist
3	Teketel Assaf	35	M	Diploma	Central	1993	20	Evangelist
4	Meskele Dula	44	M	Diploma	C	1999	-	Evangelist
5	Mulu Derehe	53	M	Diploma	Central	1982	23	Evangelist
6	Gosaye Dechasa	61	M	Msc	Central	1992	-	Zonal coordinator
7	Gudisa Hailu	36	M	Diploma	Central	Early age	11	Evangelist
8	Tsehay Gizaw	45	F	BA in process	C	Early age	-	Evangelist
9	Endale Degefa	49	M	12 complete	C	1991	-	Evangelist
10	Toshe Gebre	41	M	Degree in process	Heiwot BerhanCh uech	1992	-	Teacher
11	Nega Mebrat	32	M	Degree in process	Central	1997	-	Youth ministry
12	Gulilat Kelil	38	M	BA	Ministry	1994	16	Pastor

13	Jeginaw Ayele	42	M	12+	-	1996	-	Evangelist
14	Behailu Lemma	54	M	12+2	Central	2002	15	Evangelist
15	Zekarias Girma	32	M	12+2	Central	1998	7	-
16	Solomon Damiel	35	M	BA	MKC	1993	-	Evangelist
17	Awoke Muleta	49	M	10		1994	25	Evangelist
18	Sisay Zemedkun	35	M	Diploma +	Central	2006	3	Pastor
19	Yakob Toma	50	M	BA	Southern	1974	25	Youth coordinator
20	Wondmagegn Areze	26	M	BA in process	Central	2000	13	Teacher and singer
21	Lemlem Afework	34	F	Msc	Central	Early age	-	Evangelist
22	Muligeta Araya	64	M	12	Central	1996	-	Deacon
23	Genet Engdawork	54	F	Diploma	Priligiam	2009	5	

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## VITA

### MarkosTeferaHayamo

I was born on January 1, 1962, at GerehaRikata, in the Sidama Region of Ethiopia. I graduated with a BA (BTS) from Addis Ababa Bible College in 1998 and an MDivin Biblical and Theological study from Nairobi International School of Theology in 2011. I have been a Doctor of Ministry student at Gordon-Conwell Theological Seminary since 2016 with an expected graduation in May 2020.

My family's religious background traces to an African Traditional Religion, but more recently to Christianity because of the conversation of my mother after her suffering as a result of demon-possession that had also been affecting her grandfather as well as her mother. In my childhood, I too had been suffering from such demonic influence and that caused me to look for true Christians who could guide me into deliverance. That was the way that the Lord helped me to submit my life to Him. After three years of being saved, the communist government put my friends and me in prison for seven years. The Lord called me to full time ministry when I was in grade 12, in 1989, and since those days I have been faithfully serving Him and His people at the local, regional and national level. My ministerial experiences include coordinating a student fellowship, acting as Secretary General for a regional office, serving as head of a mission department at a national level, and pastoral ministry. I have published a book in Amharic developed from my MDiv thesis and. another book is also on the way. My plan and prayer for the future is connecting the Ethiopian church with the global family!